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Led to the Light.

BY HUDSON TUTTLE.

CHAPTER NI. THE MOTHER OF CAIN.

Although Jane Grey had received from the mother of How arth the most loving care and attention, sympathetic kindness, there was the ever present wrong and feeling of dependency. Every woman has the desire to found an independent home. It is as natural as for the bird to build its nest, and brings with it the fullest measure of joy. To found a home, all her own; to ornament according to the dictates of her taste and reign within its walls, as queen of the narrow realm, fashioned and guarded by the hand of love, was her aspira-

The mother and daughter had talked the subject over and over, as they read in the great religious journals accounts of the wonderful awakenings of the evangelist : how he had at tracted multitudes, such as vast auditoriums could not hold, sinners on their knees. He was courted, flatttered, and the press, with one voice, advertized his ability. If he had, in deed, become an apostle of the meek and gentle Nazarene, such as he was reported to be, he would return penitent as the a letter came to his mother, the hopes, which Jane Grey nuorished at first, withered. She set out with the idea that herchild should not grow up without a knowledge of his father. She would instil into its mind no thought of that the clouds pass out of her life, would be trained to respect him.

Howarth's mother had been educated in the school of exter, though not despairing. Neither had written him recently, persuaded that he would sooner or later return, and knowing that persuasion would only kindle his perversity.

"I sincerely pray that your expectations may be fulfilled," ment. I have been over the path and know how little we have

She was a woman of fifty years, and of remarkable beauty had not lines of mental suffering been graven so deeply, and come self-contained, strong, and positive to the influences which surround ber.

ple into their graves," she said, "but I have kept myself above tentiary in his twenty-seventh year. I learned this from my and go on. You think my son and your husband has been his father's life. my only trouble. God knows that he has been enough to wring my heart asunder, yet his father inflicted tortures on me. I was the youngest, petted daughter of a merchant in Albany. could not rally, and died. He was soon followed by my Mr. Howarth came from Boston to visit that city. He moved mother. The creditors were generous, and from the wreck I in the best society as one aristocratically born, as aristocracy was allowed to retain enough to place me above want. At goes in this country, meaning the possession of wealth and such a time your husband was born. He was a winsome child more or less refinement of social culture. From the first and made friends of everyone who came to know him. At meeting he held me by a strange fascination. I disliked him, school he was the pet of teachers and playmates. Not until because he broke down the barriers of my will and I rebelled against a closer relation. For a year I was as one in a dream | ized his father. I had earnestly prayed that he might not in at the end of which time we were married. It was made by herit his father's vices, yet how vain for me to expect othermy mother, a social eventland money lavished by my fond wise. The seed of the age weed may be cared for with all father. Of course, I was exhilarated by a feeling of triumph. the attention bestowed on the sprouting rose, and while one My husband was handsome, wealthy, agreeable, and regarded expands in fragrant beauty, the more attention given the with unqualified favor by my parents. I was envied by my friends for what they considered my extreme good fortune, leaves." and for another year I awakened not from my dream. He was kind, gentle, thoughtful, everything a wife could ask of a husband. My father gave me an elegant residence, and with trained servants, I was not subject to cares which press heavily on young housekeepers. My husband became a partner in my father's business and confidential adviser. Why my father should have done this; why, after a lifetime's experience, he should consult one who absolutly had none, and not go." only consult but act on the advice received has been a mystery to me. After a season my husband became cold and unfeeling. I was about to become a mother and was sensitive to the last degree. He would be absent for a night, for two, Ob, God, have charity for me, I am so unlike others: others me in tears he spoke harshly. The illusion was at an end. I your husband was born, the maid ushered into my parlor a lady elegantly costumed and of refined manners.

"'Am I correct,' she began, 'in addressing you as Mrs. Howarth?"

"'You are, madam,' I replied, 'whom have I the honor of mother, and of as many children as God had ordained."

receiving?"

"'I dispensed with sending my card because-well, no matter, and my name is of less moment. You are married to Mr. Howarth!

"I detected a doubting inflexion in her tone and was startled and vexed.

"'Married? Nearly two years, madam.'

am pained to speak, as you will be pained to hear, yet I must for whom the mother has been immolated, robbed of her inbe true to my own.'

which had been impending in my mind and filling my soul the world."

with dread, had come. She began rapidly: "'I come from Boston where your husband resided. Before he came to this city he proposed to my daughter. The She arose and said : wedding was postponed by him for one or another pretext, and, at length, he disappeared. In grief and shame my dear and, at length, he disappeared. In grief and shame my dear

and have come to demand assistance. I would scorn to allowed to temper his blood with a little of my own?" ask it of him had not misfortune compelled me to put my pride beneath my feet."

reeled beneath my feet. At length, regaining my composure,

"'Madam, I do not know you. Your words are unsupported, yet I believe you. I am weak to assist you-too weak away, bearing the mother and child on her mission of infatuato assist myself."

"'I expected to find him here."

"'Ob, you will find him anywhere else than here. Perhaps at the warehouse. I do not know.'

"I will write to him from my hotel, and if he does not meet me, I will bring him by a detective.'

"She was a gentle woman, and sad as was my own lot

"To shorten my wearisome story, I sent for my father and told him all, and more, that from careless words I had heard as well as grieved, and, returning to his office, set an expert daughter to brave the chances of reconciliation alone. clerk to look over the book. In an hour's time the clerk called my father and pointed to the cashing of heavy drafts, for which there was nothing to show. The amount was found so great that the business was bankrupt. My husband did not in Eastern cites, and in the West drawn the eager people from answer the letter of my unknown visitor, and she employed a remote by-ways and prostrated the most proud and arrogant detective. Fortune attended that officer, for as he was hurry ing along the street, on passing the bank he caught sight of a shadow flitting on the ceiling. A light was burning within, but a screen had been adjusted so as to conceal the interior. A casual passer would not have noticed the change, but the prodigal son and be fogiven. As months passed and not even quick eye of the detective was at once attracted. He paused and looked at the formless shadows on the ceiling. No one had any business there at that hour, yet those shalows meant the presence of some one behind the screen. He quietly walked away until he reached the corner, when he broke into father other than respect, that should the father return and a run for the nearest police station. He found three of the best men on the force awaiting, and telling them his suspi cions they accompanied him to the rear of the bank. They proposed that three enter by this door which they found open perience and knew the motives which actuated him better than while the other guarded the front entrance. The officers he did himself. She was therefore less hopeful than her daugh- crept on their hands and knees along the passage until they came to the door of the room where they heard the robbers at work on the safe. Their revolvers in hand they rushed into the room, discharging the contents and shouting, 'Throw up your hands.' So astonished were the safe-breakers was sent out to find you, though this was the last place I'e of men."

have look for you.' "Well, let me hasten this dismal story. I was not fated to and affectionate, with a countenance expressive of every cell he destroyed that existence which had been destroying thought as a lake reflects the clouds above it. She had be- to others. All that ruin had been effected and his career of crime ended before he had reached his twenty-eighth year. In this he exceeded his father who ran a similar race and was ar-"I have borne trouble which would have crushed most peo- rested for forgery, least of his crimes and sent to the penemy misfortunes. I said to myself, you must live for yourself husband who was especially proud of the criminal portion of

> "My father, when he found the earnings and reputation of a life-time swept away, sank into melancholy, from which he his majority did he manifest those qualities which characterother the more rank and luxuriant the growth of its bitter

"I will go to him," said Jane Grey, "and if even now he is just to me, I will overlook the past."

"Wait until he comes, my child."

"Oh, I must go. My child will accuse me if I do not. I will take him with me, and perhaps a father's love will be

"A father's love is not a mother's. I implore you; do not

. After a long silence in which her will struggled for mas tery, she exclaimed, as though speaking to herself.

"Marriage is an event for rejoicing and congratulation! and, at length, for a week at a time. When I questioned he re- who have not drank to the dregs the bitter cup of experience. plied that he was away on business of the firm. I wept until To me there is something awful in a woman giving her life to my eyes were constantly red and swollen, and when he found the keeping of a man however much he may love her. I said her life, for love, though sweet as heaven, is cruel as hell. knew he was false to me, but pride would not allow me to share Love, oh love, thou art pure and true, and holy as a dream of my grief with my parents. One day, it was a week before paradise, but passion arrays its loathsome form in your spotless raiment and masquerades in your name. They have made a woman a slave to this wolf in stolen garments, in the name of God, proving their claim by the Bible. And the Bible said a woman was made to be a wife, and a wife was made to be a

> "Mother! mother!" exclaimed Jane, affrighted at the sacreligious words.

"No, no! It is not blasphemy, it is the truth. What is more horrible than for a woman to rear a child to duplicate the most hateful characteristics of its father. What more than to rear a number of the same? And yet, yet a mother will love, though her child be conceived in sin and brought forth in "I am glad you are, and understand what I am about to iniquity. A child received by the arms of love; cared for by say. I do not wish to cause you a moment's unhappiness. I the mutual tenderness of father and mother and educated in know I am an intruder breaking through all social usages. I the ways of right living, is an honor and a blessing. A child alienable rights to the joys of life, ought to fix the brand of "I sat stricken dumb, for the time I felt that the catastrophy | Cain on the forehead of the father and make him the scorn of

> She paused, and hard lines indicated the struggle which had brought her face to face with the greatest social problem.

wept in silence. Then, without a word, retired to her room. Spiritualism. This may be the result of scientific training: "She paused, my senses were obscured, and the world In the morning, before anyone was astir, she took the child

mist, and, with a wild scream, thundered over the river and tion. If we knew the future! Best we do not, or bravery would die out of the human heart. Unknowing the decrees of Fate we go on with the courage of soldiers, who know not that cannons, loaded to the muzzle await their coming, and torture and death lie in ambush. We have courage because we Monthly evidently rejects all ghost stories as worthless gosdo not know; we are brave because Fate draws the curtain sip, whether in sacred or profane history, or current literafrom the stage only at the last moment when appalled we ture. This is at least consistent so far as it goes, and we can stand face to face with the inevitable.

for some hours. There was not another until evening, and who accepts without question the ghost of Bible lore, and from my husband, the business was in danger. He was alarmed this Mrs. Howarth decided to take. She would not allow her spurns the same class of experiences when attested by hon-

After a tedious night's ride, she found herself on the fol lowing morning at the hotel at Fordham. She inquired if her daughter was there and found she had arrived the evening before, and was shown to her room. As rapping brought no response the proprietor was called and opened the door with a duplicate key. Jane Grey sat at the table, her head resting on her arms. The child was nestling and moaning in the bed. Mrs. Howarth took her arm to arouse her. She started up with vacant eyes and began to talk incoherently.

"Jane, dear Jane, I followed and have joined you!"

She gazed up blankly in silence.

"Do you not know me?" There was a broken reply scarcely audible. Reason had led. She did not recognize her mother and sat staring at the light. The knowledge of the terrible calamity slowly dawned on Mrs. Howarth, Jane Grey had been stricken with insanity. What had been the cause? She came late the day before Had she left the house? It was not known. Had anyone called on her? The clerk said an elderly gentleman had at a late hour, staying only a short time.

"Is the evangelist Howarth in town?" asked his mother. "I think his engagement closed last night, and he left for new field of labor this morning by the same train on which you came. A wonderful man, madam, whom it is a blessing to kuow. He is a light to the world, so pure and unselfish, and said Mrs. Howarth, "yet I would not lead you to disappoint- that they were hand-cuffed without resistance. As the light devoted to the will of the Master. Not only is he the most was turned up the detective exclaimed: 'You Howarth! I eloquent of preachers he is one of the most perfectly honest

Mrs. Howarth cared for the wants of the child and brought it to its mother. If anything could arouse her from her dark hair been streaked with grey. At first gentle, yielding, have a condemned felon for a husband, for that night, in his the lethargy, which chained her faculties, the child would be successful. He wanted to go and put his arms around her neck and called her. She bore his attentions with the passivity of a wooden image, then said wearily, "What is this? Go away." The child sought to attract her by pulling her hair, patting her cheek, and kissing her without gaining the least notice. Then it began to cry, and Mrs. Howarth took it else's credulity." If this were an isolated case of spirit photosadly from the arms that were dead to its love.

Tears came to the eyes of the proprietor. "Dear madam." he said, "you have my sympathy and whatever assistance I can tinuous, and under like conditions produces like results. If give you will be cheer ully rendered."

"It has come so suddenly I am at a loss to decide what is best," she replied, "there appears to be but one thing to do, and that is for us to at once return to my home."

"It would be a dangerous attempt, for she might suddenly grow unmanageable. I presume, however, a physician would decide that matter."

On this suggestion a doctor was called in. After an hour in questioning and examination, he pronounced the patient suffering from dementia, which sounded very learned and scientific, and being another name for insanity, could not be far out of the way. His art and knowledge could not, however, penetrate to the deep nerve centres where the invisible atoms of the subtile poison wrought to paralyze their action held him aloof from the subject, and however plentiful the and hold the swift spiritual forces at bay. It was a mysteri ous case to the doctor, although he, with wise look, did not so acknowledge it. He pronounced it as probably incurable, because, if it so proved, it would demonstrate his superior knowledge. Should reason return under his treatment it would be a feather in the cap of his skill. Fortunately, he said, the diathesis indicated a form passive and obedient, which rarely developed into violence. It was an exceedingly interesting case, and he would, above all things, like to treat and watch its development, yet he thought by taking a

Thus was it arranged for the evening train. The patient sat all the long day, murmuring at times to herself; manifest ing no intelligence; her eyes vacant and soulless. Her body was alive, her spirit had apparently gone. All day the mother cared for the fretful child, and watched for some change in the aberrant mind of her daughter. At noon it be gan snowing, and the world was wrapped in a falling atmosphere. The wind soughed mournfully as though in sympathetic suffering. Ob, human heart, how art thou attuned to African Customs." Referring to Don Santos, who wrote of feel the moods and phases of the changing world!

aside. She ate only as her mother fed her, the touch of the near Tete, on the Zambezi, men and women were confined in food on her lips, seemed for the moment to awaken reflex action and she would mechanically take the offering. The new- This "message" from the "dark continent" is evidently remade friends were very kind, and gave her every assistance, garded as of "practical importance," but a message from the and with the train that evening, Mrs. Howarth, overwhelmed by the terrible disaster, departed with her pitiable charge. Had she known that this horrible crime rested on her son how much more poignant would have been her grief.

SHE WAS THE MOTHER OF CAIN.

(To be continued.) Written for the LIGHT OF TRUTH.]

"THE EVERLASTING GHOST."

LYMAN C. HOWE.

Under this caption the "Editor's Table" in the Popular Science Monthly, for March, regales the skeptical appetite are going, to exchange loving sentiments, and discuss the with a choice spread of agnostic science. Of all people, Spiritualists should respect honest doubt, and encourage the this, with a flow of spiritual life quickening all the dormant fullest expression from those whose mental habits bar them sensibilities and giving a new impetus to every moral moveout of the "Holy of Holies," which the angels have opened to ment, has no "practical importance" to the editor of the Popdaughter became a mother, and the hour that gave me a you must not go. I have suffered, and without fault of mine in the attacks of scientific (?) opponents. The Popular Sci- Let every man be fully persuaded in his own mind.

vived me of her. I traced him to this city, reared a son to make other women suffer. Oh, why was I not ence Monthly " is a great civilizer; "and one of the most useful public educators, notwithstanding its persistent exhibi-The daughter threw her arms about her mother's neck and tions of skeptical contempt towards everything that savors of but from the air of ridicule and irony that appears in all in her arms and walked to the depot to meet the early train. these editorial banquets, I am led to suspect that prejudice is It came, a roaring cloud of vapor through the morning the strongest factor in shaping the ideas of Spiritualism and serving them up at the "Editor's table." It seems that Rev. H. A. Haweis has been writing about ghosts and occult phenomena for the Fortnightly Review, and has drawn support -real or imaginary-from the reported experiences in the long past, especially those recorded in the Bible. Such support ought to be valid with Christians; but the editor of the have more confidence in the judgment of one who is consist-When her absence was discovered the train had been gone ent with himself, however obtuse he may appear, than in ore orable men and women of the present day.

> The ghost that appeared to Jacob and enjoyed a midnight rough and tumble, and continued until the approach of day compelled him to go; the levitation of Elijah and Philip; the tongues at Corinth, etc., seem not to move the scientific editor from his doubting gravity any more than modern facts. He says, "Our obstinate incredulity is not shaken even by the statement given on the authority of the psychological society, that out of seven thousand sane persons, one woman in twelve and one man in ten had had 'experiences of an accult character." On the contrary, the editor is "moved to congratulate the gentler sex on their appreciably more restricted conversance with the works of darkness." The comments upon spirit photography are amusing. Referring to a case in which a young lady recognized some miniature faces that appeared on the plate around her own, "as the face of a rejected lover who had died," the editor queries after the following style: "Why this young man took up the plate with so many different specimens of his face, and how he managed to prevent the rest of his spectral body from being taken, and why he stood so far away from the loved one as to come out so small that he had to be explored with a magnifier, are questions on which we fear it would be vain to express any light." Was he all face in his lifetime? Did the minuteness of his spirit-image signify the smallness of the place he had held in the young lady's affection, or did the stand he took, far in the background, signify the distance at which the young lady had kept him?" "It is said the young lady recognized the likeness: but was this young lady wholly veracious, or was she indulging a fond fancy that the swain was still hovering around her with his face?" " Who knows but that, as the young lady gazed, conviction may have grown, and the blur have passed through various phases before it finally came out a rejected lover?" " "Until a good deal more of corroborative evidence is forthcoming we prefer to assign the chief share in the whole business to the young lady's imagination, and the remainder to somebody graphy no amount of "corroborative evidence" would be sufficient to establish the reality; because natural law is conone bonafide photograph of a spirit can be taken, we have every reason to expect others may be, and if all other attempts fail, the irresistible conclusion would be that there was some

presence of two or three persons. The editor of the Monthly evidently does not know that spirit photography has been established by "corroborative evidence" that compelled the prejudice of the courts to yield to overwhelming proofs, presented under the most searching scruting, and the witnessed cross examined by the sharpest lawyers, right in his own city; and the claims of the medium triumphantly vindicated.

The prejudices of the editor in question have doubtless

mistake about the one fact supposed to have cocurred in the

"corroborative evidence" he is not likely to find them. I have heard Christian devotees affirm with great assurance that there is no evidence that this earth is older than six thousand years; that the divinity of the Scriptures had never been refuted; that there was no evidence in science or history against the cosmology of the Pentateuch. The prejudices had barred out all "corroborative evidences" on the side of the skeptic, as the skepticism of scientific (?) Agnostic closes the avenues of the mind against the very evidence they profess to seek. This "Editor's Table" includes in the relishes through sleeper, she might be safely conveyed to her home. served up to its readers a somewhat remarkable statement, coming as it does from a devotee of science and truthful accuracy; and one who demands through knowledge of any subject before accepting conclusions. Hear it: "The world is still waiting for the very first message of any practical importance, coming from a well-authenticated ghost." On this point it may depend entirely upon the estimate of the recipient, as to what is of "practical importance." In this same number of the Monthly is an article of five pages on "East Central Eastern Africa as early as 1586, the writer says: "One fact he The waiter came with food, which the patient pushed does record which is of deep interest, and that is that regular pens like cattle and slaughtered for food as required." light continent, bringing "glad tidings of great joy" to millions of the human family, who have friends already there, and whither they expect shortly to go and meet them, has no 'practical importance" to the editor of the Monthly! It is intensely interesting to study the habits, and trace the legends of the wild counibals of Atrica and study the chatter of monkeys and study the habits of ants and beetles; but any message from the land of souls is valueless, unless it brings some such "practical information" as that the savages on the ambezi once ate each other; and of course science and civilization is greatly benefited by such "message of practical importance." To demonstrate the continued life of man, establish communication between this world and that to which all profoundest problems that ever engaged human attention, and reveal the existence of a boundless world in touch with

What Spiritualism Has Accomplished. HUDSON TUTTLE.

It is repeated by those not acquainted with the progress of Spiritualism, that it has accomplished nothing, and has no significance in the march of events. Many Spiritualists are prone to accept the same view, and, content with the phenomena that proves to them that their friends exist beyond the shadow of death, see no other meaning. It may be thought unwarranted to claim the progress of this halfcentury, material as well as spiritual, as the result of the advent of Spiritualism in its modern significance; yet if we carefully study this most important era in the history of man, one with which for rapidity of changes and advancement none can be compared, one to which in far-reaching results the first centuries of the Christian era only holds likeness, we find that these changes have direct relation to Spiritualism.

It is scarcely possible for us now to appreciate religious or scientific thought as it existed at the time of the advent of Spiritualism.

The theory of evolution was not formulated, and the at tempts to explain creation outside of the story in Genesis, was regarded as sacrilegious. The infidel fought with the weapons given him by Voltaire, Hume, and Paine, all of whom were regarded by Church members as akin to the devil, and having no rights which believers were bound to respect. There was endless disputation over words, with words, and nothing but words. Criticism was coarse, unappreciative, and dishonest. Public opinion was arrayed on the side of the Churches, and he who thought differently was looked on with suspicion, and the ways of his life made more difficult. Free religion and Agnosticism were un known. The Churches relied on the Bible and that slone, and the highest scholarship was devoted to revising and correcting the Scriptural text as of more value than anything

Evolution has determined the law of causation. Agnosticism by doubting has shaken the very citadel of belief, and emphasized the teachings of Spiritualism by contrast. The Agnostic claims to know little, and that the world knows less-there may be a God and a spirit world, but no one has proven the existence of either. Oh! it is a glad relief when Spiritualism furnishes the evidence of that spirit life.

Coincident with the advent of Spiritualism came a mighty flood of thought. The Churches were liberalized, the people instructed, and old ideas gave way to new.

Those who lectured on Spiritualism at first had the old ideas to combat and stubborn points of superstition to overcome. They were of necessity iconoclastic levelers instead of builders. They armed themselves often after the manner of Paine, and were content with verbal warfare. That phase is outgrown, and discussion conducted on such lines is uninteresting.

Evolution fought no battle with the Mosaic account of the creation, which for thousands of years had been accepted in its literal sense as the foundation of a vast and complex theological system. It fought no battle, but quietly presented the true method by which the creation was evolved from chaos. It made no comparison, yet the Mosaic story faded from view, becoming less and less seriously regarded, until it is now a dead letter on the pages of the theological law-book. Science has illumined the dark places with the electric light of thought, and the old obsolete dogma is retained only in appearance. The preachers, whose highest ambition was to expound the mysteries of doctrine, now seek to present the freshest thoughts of thinkers outside as well as within the Churches, and are successful in proportion as they do so. The day of dogma has gone by and that of knowledge has

The mental world is stirred to its very depths and sgitated as never before. The old landmarks have been swept away; and when questions are discussed in the old way, by appeals to Bible texts and the testimony of the Fathers, men smile at the childishness of the disputants. Inventions constantly exceed the wonders of yesterday; the speed of engines increases; the telephone directly connects us with distant places; the telegraph fathoms the ocean; electricity lights and warms our dwellings, and propels the flying cars,-and yet all these physical inventions, and the changes they have sects, even the Catholics, have been seized by the spirit of

The whole mass of humanity is seething under some potent influence, like an ocean under whose fathomless abysses volcanic forces upheave the oozy bed, and dash the waves contending, or roll them in mighty volumes to remotest shores. There is no longer rest in the bosom of the children to follow after the footsteps of their parents, the scientist comes in and explains as the lingering taint of heredity, inherited from a long line of Church-going ancestors, and hence not to be combatted by evidence but to be outgrown, as man has outgrown his savage instincts.

No rest in the Church with its established creed, and the assembled worshippers listen with a complacent smile to the well worn sermons they do not believe, which are obsolete outgrown, and untrue. They hope the laity will not protest' and the laity sincerely hope the ministers are not as fogy as their words imply. The Church fabric is honey-combed with doubts, and new ideas are everywhere forcing out the established faith of the Fathers. Heresy is rampant, and the heretical minister draws the crowd, for he has something fresh to say.

Does the theory of the normal growth of the race account for this unparalleled movement? Man has advanced in all directions in the last half-century more than in the past three hundred years; in fact, made such gigantic strides that no length of period is comparable, for his progress has been along new lines. Can the unprejudiced mind refer effects so tremendous to ordinary causes? Does not the events of these years point to other forces working independently of human effort? Is it not patent that when the gateway was opened by which the spirit world might enter, and communicate with mankind, that thought would be stimulated by this supernal contact? The accumulated attainments of ages of culture of ideas and invention, in spirit life, have been poured into the minds of men, with more and more um, saying, "Good evening, friends." "This," says Mr. Gilprecision and freedom, as their means of communication are man, "is White Feather, the medium's control, and is using perfected. The recognized mediums who have given tests of her vocal organs." identity and personal messages have been only as the waves indicating the movement of the tide.

breastworks of superstition. It has been heard in the humble cabin, bringing balm to the aching heart of the bereaved mother; it has been listened to by emperors and czars, and given them ideas of rightful government. The emanci-

States, it suggested and advised.

with and leading the spirit of the age.

Thus far it has not been an organized force, except as such organization existed in the spirit world. Now the times portend the necessity of concerted action.

Written for the LIGHT OF TRUTH]

TRUTH'S GREAT STRUGGLE.

That the consolidation of Spiritualists is rapidly becom ng an important consideration is proven by events which are occurring in this and other localities.

In one of the local daily papers of February 25th appeared an item which stated that anonymous letters had been re ceived by the authorities in which were allegations of frauc against mediums in general. One of the letters commenced with the words, "Spirits shows are now ripe for picking." The letters, being anonymous, modified their effect, and it was suggested that as spiritualistic seances were the outgrowth of religion, so called, therefore mediums should not be made to pay a license, and the matter should be turned over to the district attorney for his opinion. This was liberal, so far as it goes, but it was noticeable that the lieutenant of the police had officers in citizens garb, at one of the Sunday evening meetings, and possibly at both halls. Perhaps the lectures and tests produced a favorable impression, but when it is known how much opposition there is to the cause, certainly some action should be taken.

Of course, to treat the matter fairly, there is real cause for complaint. There are bogus mediums and fraudulent phenomena, and here is the important point. Societies should take the matter in hand and endeavor to eliminate fraud. This must be done sooner or later. The spiritual press should not evade this question, but give it the consideration it requires.

The recent case in court of a well-known materializing medium illustrates how necessary it is to examine into the merits or demerits of professional mediums, and render judge ment accordingly. But whatever might be the rendition of judgment in this particular case I allude to, certainly the treatment of the principals and witnesses in the case by the prosecuting lawyer was the most infamous and dastardly on record. Men with gray hairs, which should have entitled them to at least respect and courtesy, were made the butts of taunts and jibes that would rouse the indignation of every Spiritualist. Where is our protection? Only last Winter a scurrilous article was published in a particular sheet here which seems to take a pronounced delight in so doing, which was a miserable libel on the characters of a gentleman and his wife (the latter a materializing medium), the act of a contemptible reporter, hired to do this slimy task. Consider the unhappiness caused by such an act. Our cheeks must bear the blush of shame for the want of energy. If Spiritualism is a truth, and we are right, then Spiritualists should present a bold front. There is very, very much to accomplish. Before the flood comes the tide should be pent up. There is much secret undermining which betrays itself only to the watchful eye.

The platforms of both societies have been rendered attractive lately by able lecturers and good mediums. Mrs. Nellie Brigham held forth for the month of February, following Professor Peck, with Miss Maggie Gaule giving tests.

The Seekers After Spiritual Truth, who have had some slight internal commotion, resulting in a sporadic castingoff of a seed which is taking root elsewhere, are doing well, al though somewhat handicapped by a small accumulation of hall rental, which occurred by reason of an unfortunate entertainment, which failed to net a profit. This, however, was alesson, as it signified that the public desires phenomena, and not church methods of amusement.

We expect to have the assistance of Brother Altimus, clairvoyant and singer; Sister Amelia Whitman, automatic writing medium; a lady from Brooklyn, who sings in three distinct voices, and a local guitar and mandolin club at our Wednesday evering sociables. We are having as lecturers Mr. Henry Frank, who is an interesting personality, to say nothing of his gift of speech, which is remarkable. He has come out of the straight and narrow path of orthodoxy, and used. The slate is simply held under the table by persons is on the broad highway to Spiritualism. He wants to be sitting thereat, and the medium waves his hand above the ency with the teachings of its founder or him so claimed, it thoroughly convinced. Mr. McCreery is an economist, slate. The scratching sound of pencil-writing is distinctly can not fail of its mission. It is only where it deviates from and has a style of oratory which always attracts. He unselfwrought in the manners of life, are as nothing compared to ishly labors for the good of his kind. Dr. Kent and Dr. the changes in the realm of thought. The most conservative Bland are listened to with interest. Both are gentlemen of erudite education, whose instruction is valuable. Sister as follows: Whitman gives writings, and Dr. Henry J. Temple, a personal friend of Mr. Frank, gives tests.

Wednesday evening, February 22d, Mrs. Emner, a member of the society, gave a public materialization in Typographical Temple. This is the first occurrence of this kind Church, and the lingering superstition which causes the but I will not take the space to describe them now. They de- nized, he replied:

mand a separate article. There is ample room now for a good test medium. Will such forward the address and endorsements to The Seekers After Spiritual Truth. Please address O. W. Humphrey, secretary, 226 Prospect Street, Washington, D. C.

MATERIALIZATION IN DALLAS, TEXAS.

To the Editor of the Light of TRUTH.]

We were of a circle of ten persons, male and female, who attended a materializing seance by Mr. and Mrs. Gilman, of can not say more now as it is late. John Brown." Houston, Tex., at the McLeod Hotel, on the evening of the make affidavit to.

The cabinet in which the medium was incased was a simple construction of black Canton flaunel thrown over a cord in the corner of the room, some six feet high, and so constructed that the cloth parted readily in the center. Cloth of the same material spread on the floor in front of the cabinet, and also tacked on the whitened walls, and upon a close examination we failed to find anything upon the walls or floor that was the least suspicious. The light was so arranged in a simply constructed box, with one candle, that Mr. Gilman could regulate it by raising or lowering the lid of the box.

When the hour arrived for the seance to begin, Mrs. Gilman took her seat in the cabinet, and the curtains were

After a short song service two other voices came from the cabinet—one, the voice of a man, and said to be that of Spirit The rap has gone around the world, and broken down the Owens, emanated from near the top of the cabinet, and the voice of a child, which came from one corner of the cabinet, what we could do, traveling through Southern Missouri, and bidding us "good evening," when a form in pure white came from the aperture in the cabinet, and called a gentleman forward and conversed with him in a whisper that was heard pation of the serf in Russia, of the slave in the United by the sitters. At the same time the medium in a deep hills, its majestic rivers, in all their grandeur, yet bound trance was brought out in full view of the sitters, which was down by the iron yoke of bondage, which I sought to un-There are more believers in the Churches to day than proof positive to us that the form talking to the gentleman There are more believers in the Churches to day than proof positive to us that the first the medium. "Little Birdle," the child race of this great Republic.

was not that of the medium. "Little Birdle," the child race of this great Republic.

"In this undertaking we were overpowered, captured, house is packed nightly.

Even in Australia it is represented by one of the most able in spirit life long enough to manifest a john Brown's earthly body. They shouted, they yelled, they journals. The advance of Spiritualism has been along the lines of the new order of scientific thought, in harmony pleasing to all in the circle. The second form that came out was the mother of W. S. Page. She came out six feet from the cabinet, and placed her arms around the necks of himself spirit beyond, from where I have helped to plan th and brother, whispering distinctly these words: "Live right, battles and led them on to victory in the end, and also and meet me in heaven."

and at the cabinet, facing her father and mother, whispered words I uttered through her-the Emancipation Proclamathese words: "Mamma, papa, I will come if I can." In a tion, that prompted him to accomplish the great end of all few moments she gained sufficient strength and moved seven

"Bessie Moore," a beautiful female spirit, was the next to come to W. S. Page. She had promised him through his own organism that when the conditions were favorable she would show herself to him, and she made this promise good round the world. My spirit is ever on the move, and at the by coming to the aperture and announcing her name to him, and the medium knew nothing of this promise. His mother mortal lands, and shed to mortals all the light of with. Oh, had on several occasions made the same promise. J. C. Watkins and his wife had been told on several occasions through their own organisms that their spirit daughter Gena would materialize with a home medium, and show herself to the loved ones; and the medium is a native Texan, and did not

"Bessie Moore" came the second time to W. S. Page and requested him to rise, and as he did so she moved the chair close to the cabinet, seating herself therein; and while W. S. Page was standing by her side she dematerialized in plain view of him, and as he made an effort to replace the chair, tian minister rises above the fogs and voices a truth in adshe re-materialized in the chair and said to him: "Did you see me come and go?" The sitters all saw this.

"Chickawee," an Indian maider, came out and gave all the sitters an opportunity to see her face and long black hair. She took W. S. Page by the arm and led him the full length of the circle, and carried him near the light that he might know from sight that she was an Indian.

Other spirits came and were recognized by the sitters as their loved ones.

Beatrice," a beautiful female spirit, one of the medium's band, came out to W. S. Page, and taking him by the arm, asked him if he desired to look into the cabinet; going forward, she led him to the cabinet and showed him the medium in her chair, with little "Birdie" by her side. She then called J. C. Watkins forward, and he witnessed the same.

Little "Birdie" then materialized outside the cabinet, and sang two beautiful songs in her baby voice, and going for ward to W. S. Page she sat in his lap, and he has no doubt about that, for he both saw and felt her.

"Carrie Adams," one of the medium's controls, materialized one foot from the cabinet, and in a voice of the sweetest not dead, they live, not gone, but are here; we shall meet angels gave us this advice: "Good evening, friends; I am again. Yet they are following, and every step taken reveals a Carrie Adams. I am glad to see so many interested. I have new light. Every height gained only shows how many more been in the spirit world a long time, and, oh, how sweet to are rising into view. On every hand new avenues of thought know there is no death; it is only a change. Speak evil of are being opened, and every new revelation made is only the no one, live pure, spiritual lives, and bright will be your entrance into the spirit world. My strength is failing: I must go. Good bye." She then dematerialized in plain view of all the sitters.

In conclusion we will say that this was a "Pentecostag day" with us, and if there was the least spark of doubt lurk ing in us about man's immortality, that spark has forever W. S. PAGE.

J. C. WATKINS. P. S. Since writing the above, the medium has been securely locked in a wire cage, and more than twenty forms came out and were recognized. Ibid.

Reported for the LIGHT OF TRUM!.]

Remarkable Slate-Writing from an Historical Spirit on an Historical Subject.

HENRY HICKMAN.

On Sunday afternoon, February 19th, in Maranthon Hall Cuming Street, a public test was given by H. D. Dwelley, the President of the Society, on the phenomena of slate-writing. This was the first test ever given by him in public, in fact his mediumistic abilities as a rlate-writer having but very recently developed. No slate-pencil or instrument of any kind is heard, and the pressure, as of a human hand, is felt upon the its spiritual aim, and runs into politics or incites it adherents slate by those holding it. Full light is always used.

Upon the date above named a short message was received,

"I am here. John Brown, marching on."

On Sunday night, February 26th, at the medium's home, John Brown again made his presence known by a short message signed simply, "John Brown."

Upon a request by the writer that he identify himself, and in this city in a public hall. Her seances are remarkable, give some incidents of his life by which he could be recog

> "I am John Brown, the hero of Kansas and Harper's Ferry, Va. They thought they had got rid of me, but I am

still marching on. (Signed) John Brown." He was thanked for this, and asked if he had more to say.

To this he replied: "I am glad you all seem to be on the right road. You are walking in the right road. I will help you at any time you want me to do so. I am a worker in this cause. I am in the bas become so antiquated that even the Church of to-day first sphere, and want to develop and still shed my light on mortals. I will come often to you as you are developed. I

As this seemed to be a polite intimation that he was de-22d ult., and the statements we herein make we are willing to parting, the sitters wished him "Good-bye," to which he replied: "I don't want to go yet."

> The writer then asked him what reason he had for coming to us. He replied:

"Because it is hard to find a medium to write through. will come again, for I want to come often. J. B."

On Thursday, March 2d, when the President, H. D. Dwelly, and his good lady were sitting with the slate under the table, expecting messages from their own loved ones, the renowned spirit again visited them, and this is his wonderful message

"I commenced my fight for liberty and freedom in Kansas in the year 1854, and kept it up for three years and more. During that time I suffered many perils and privations of lifealso, all of my family, and we had many narrow escapes. was hunted down by the Southern Chivalry, and I also hunted closed by Mr. Gilman. In a few minutes a coarse voice like them down in a spirit of revenge and determination. I was that of an Indian emanated from the direction of the medi- determined to follow that course until liberty and freedom was secure in that State. I was a thorn to them in all the undertakings of their bloody work. I was always a friend of the colored race. Thanks to the Great Spirit of all love, I ived to see that State settled a free and loyal one, with Jim Lane and Sam Houston as loyal as myself, to fight our way onward and upward until bondage should be no more.

"As I was strong and determined to pursue my course, I started with my family South, joined by a few others, to see Tennessee, and Kentucky, stopping at Knoxville and several other places of less importance. We journeyed along until we reached the borders of our great national capital, Washington, and the beautiful lands of Virginia, with its beautiful loose-myself, two sons, and twenty one others, set the great

OUR CONTRIBUTORS. Even in Australia it is represented by one of the most able in spirit life long enough to manifest as a young lady, but tried, convicted, and hung. That was the last of poor, old the property of Solving land to the property of Solving l

"They thought I was dead, but I moved right along in the ad brother, whispering distinctly these words: "Live right, id meet me in heaven."

The spirit daughter of J. C. Watkins was the next to come of that sainted medium, Mrs. Maynard. Oh, bless her for the work. I always stood by him as firm as a rock, and through the lips of Mrs. Maynard I spoke the firm words which feet from the cabinet, and placing her hands around her father and mother, kissed and blessed them as lovingly as high, sounded along through this great nation, for ever and ever in earth life.

Sunday morning, March 5th:

"I want you to proclaim it to the world, and from the house tops, that I am still alive, and am still 'marching on.' My voice is heard in distant climes, and the sound will echo glory be to the spirits from on high for such a chance to write through this medium of yours. Good-bye. John

"By Red Wolf, medium's control."

Omaha, Neb.

Written for the LIGHT OF TRUTH.

SIGNS OF PROGRESS.

MARY WEBB BAKER.

An editorial in the LIGHT OF TRUTH of January 7th, says of "A Broad-minded Minister," that "Now and then a Chrisvance of his creed;" and further, that "It is a matter of congratulation when a brilliant man rises in his pulpit and speaks of Spiritualism as though it had a place in the affairs of the world, instead of denouncing it as the herald of damnation, as has been the custom in the past."

That there are some ministers broad-minded enough to recognize the claims of Spiritualism, and that there are many more who are not ministers, who are evolving out of orthodox superstition and bigotry into the broader and more rational light of spiritual truth, is a matter for congratulationas all progressive signs should be. That the light of Spiritualism is surely (if slowly) permeating and irradiating all phases of religious thought is a self-evident fact; and, although the recognition which "Christian ministers" are now giving it has come somewhat late, it is nevertheless a very significant straw pointing the trend of the thoughtful minds of the day. Though slowly following the footsteps of those who have for years seen and proclaimed the truth of this philosophy which answers the question, "any news?" with the sweet assurance, yes, there is news; our friends are advance guard of more to follow, and in the Christian Church and out, in pulpit and press, in politics as well as religion, in social and domestic life; in fact, in all things relating to the advancement and betterment of man's condition on earth can be seen the effects of the silent work which the spirit world has been steadily carrying on for so many years; and for which those who have been brave enough to stand by their convictions and co-operate with their arisen friends in this great work for humanity, have been denounced and traduced and looked upon as a set of visionaries, if not worse. But so-called Christianity awakening at last to the glimmer of the truth is slowly feeling its way, and by-and by will step out boldly and affirm to the world.

LITERARY REVIEW.

THE CREDIBILITY OF THE CHRISTIAN RELIGION; Or, Thoughts on Modern Rationalism. By Samuel Smith, M. P. pp. 96. Price, 25c. Boston: H. L. Hastings, 49 Cornhill.

The first impression one gets of this little book is one of neatness. It is neatly bound in brown with black and gold ornamentation; it is neatly printed, and is a neat defense of Christianity. Yea, more, it is classically depicted, and is intended to inspire the intelligent reader with the sublimity of the subject under consideration. Where Christianity inspires to nobility of thought and action, and maintains its consistto antagonize or hate those of their fellow mortals who do not share of their belief, that we find fault with it. But this little book does not conspire to the latter. It holds to its text, though basing its logic on what modern revelation has shown by analogy to be erroneous tradition; namely, regarding the temporary materialization of Jesus as a bodily resurrection. But this is merely due to the author's innocence in not yet having awakened to the fact that the world has had other revelations since the time of Christ. But to those who prefer to ignore the Biblical injunction to "add knowl-

edge to your faith" we most heartily recommend the book. From the same publisher we received a number of neatly printed five-cent tracts from his "anti-Infidel Library" concerning Spiritualism; or rather, not concerning it, in that they treat it as diabolism; and diabolism is a mythical philosophy born out of that mythical Church-bugaboo, known as the devil. But these tracts are not by the same author. Mr. William Ramsay is responsible for them, and to judge by his writings he belongs to the old brimstone-legion which abjures it. Where Mr. Ramsay expects to find a hearing that will give credence to his theories is not easily determined under the circumstances. Infidels do not believe in either spirits or devils; and with the Church abjuring his satanic majesty, and Spiritualists treating him as a fabled character, the author will hardly reach a footing with an expert writer of nursery tales. The tracts are well written and evidently for a purpose to judge by the earnestness of the writer; but the class of people who would applaud in this instance, do little credit to the one thus honored. The progressive school boy of to-day would not be among the number. The only appreciative readers, therefore, left to the author, would perhaps be those who buy the tracts as relics of modern

superstition. CONSUMPTION AND RHEUMATISM: A Scientific Statement in Plain Language of Their Origin, Treatment and Cure. By Geo. Dutton, A. B., M. D. 60 pages. Boston: Cynosure

Publishing Company. This is a book full of hope for the consumptive, for the author says: "The patient is always curable as long as there is lung enough left to areate the blood." His cure is without drugs; it is "deep breathing" and proper food.

His theory of rheumatism is that improper and overabundant food causes fermentation, which gives rise to uric (lithic) acid, and this being practically insoluble in water causes irritation, gravel, calculi, etc. Here again the diet is all important as preventative and cure. It is a book those inclined to consumption would do well to read.

Precocious Negro Boy.

A little negro boy, five or six years old, has wrought up the negroes of Lake Rock, Ark., by giving nightly exhibitions of his knowledge. He reads books of all languages, and reads them correctly. He can turn to any designated chapter or verse of the Bible and read it as readily as any practical divine. He says Jesus Christ taught him to read, and when asked who Jesus Christ is, says he is the son of God. But he says he does not know who God is. He is phenomenal. The

OUR FREE CIRCLE. Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 2 30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personslities must be avoided. 4. The name of the questioner must be attached.

Mas. A. K. Kissy, Medium Mas. J. Cleoo Walgert, Chairman.

REPORT OF SEANCE. Tuesday afternoon, February 28, 1893.

PROLOGUE.

Bright and beautiful the light of the sun this afternoon Grand and beautiful the thoughts which flow out towards us from the higher life; and looking down into the depths of your souls, seeing many conditions with which each one of you have to contend, and understanding the sincere desire for more light we willingly draw near unto you. To those who are heavily burdened with trouble, we say, look up; to those who are a little careless and indifferent about some of the cares which surround them, and who are trying to shirk their duty, we say be true, be faithful, and we will endeavor to help you in your different states. We will try to open wide the door that you may see and understand better; and as your thoughts are thrown out towards us and we gather them in and try to reply in thought, we would have you be respectful, and understand that not always through the vocal organs do we speak, seeing in the mind of one in this room, the question, "Do the spirits speak with a voice as we speak?" and which I would answer in this way: Some times we do; some times we come close enough to enter into your conditions and receive enough strength from you to speak words that are audible; but we generally come to you in the thought wave; we bring you our love messages generally through the thought wave, and as a thought touches you, if you will only answer in thought, you will some times receive thoughts which you have longed for, which your soul is hungering and thirsting for. And, friends, whilst we gather together this afternoon, hoping that we may hear something from some of the loved ones from the other side, and hoping that we may receive some new truth, I would say that every day you are growing; every day man is becoming better and better, because the education of to-day is lifting him up and out of ignorance. There is no chain that can bind you; there is no power that can hold you for the spirit world is close beside you, and they are teaching you new truths every day; and you are also learning through experience. You are learning that man dare not stand idle to-day in any avenue at all. They must push onward and forward in every direction; they dare not stand still and allow others to o'er power them; they must express themselves fully and freely. Every man must be true to himself and must proclaim that which he knows to be right. Every man must stand firm for himself, firm for country, and firm for the freedom of speech.

QUESTIONS AND ANSWERS.

QUES .- [By J. W. A., Kansas City, Mo.] By what law i the daily action of the spirits controlled, that which regu lates their coming and communicating with earth friends and whether these communications are given with perfect freedom on their part, or are they regulated by a law either social or supreme; and if so, of what nature is the law?

ANS .- My dear friends, spirits are not ruled by any law connected with the spirit realm that would hinder them from communicating and entering into your sphere. It is the conditions that are around each one of you that sometimes cause the spirit to withdraw quickly. Sometimes a spirit will come, and is enabled to hold and talk a long time with you. We come to you through the fullness of love. That tie which binds us to you upon the earth plane is the tie which draws us back again to converse with you; to try as best we can to carry you out and away from the many conditions longing to go and do something quite different from that which surround; to teach you more of that which is spirit- which they intended. Now, I would say to you who are deual; to draw you nearer and nearer unto the divine-that siring to work for the spirit world, do that which you feel imdivine principle which is within you—a part of the universal pressed to do, or that which is held before you all the time; whole. I mean that great principle, the great over-soul, you chose; but we are ever around and about you. Our love mediums, but each one can do that for which he is best fitted. binds us to you. There is nothing that prevents our coming So, friends, if there are any here who have not sat for developand going. Although we may cease talking with you; although you may not sense us, yet we are ever with you. I see arising in the mind of some in this audience a question an afflicted person, go and do it. Do that work, whatever their dear mother, brother Joe, aunt Mary, Jim Wright, and of this kind, "If this be so how can a spirit progress on the spirit side of life?" My dear friends, while we say we are always with you, I do not mean that one spirit is always attending you, the same person. The dear mother may be with you guarding and protecting you, leading you upward, carrying you in thought to some high condition or teach you some new lesson which she desires you to learn ; it may be a brother, a sister or perchance your husband or your wife; and again the loved ones may bring with them a dear little babe. How necessary it is then that you should live a pure and holy life, when you with their spirit eyes see all of the blots, all of the evil that is around you. They are all understood by these dear ones Now, friends, this is a grand and beautiful truth, so be true. loving, and kind. I am so glad that men are growing into higher conditions. They are beginning to be kinder to one another; trying to reform prison laws, and are beginning to realize that crime is not always a siu, but rather the result of within a world and each one of you are realizing this truth and learning for yourself the nearness of the spirits who love

QUES .- [By C. E. W., Benton Harbor, Mich.] When a spir it leaves the earth' form, does it at once take on its ethereal ized or spiritual form similar to the one just left, and if suf ficiently developed, go at once to its home on some planet or world away from this earth?

Ans .- Every spirit that leaves the material body takes upon itself a spiritual form like the body it just left. If it were not so, you would not know your spirit friends upon their return to talk with you. All enter into the spirit world just spirit ever leaves this earth plane and immediately goes to to free schools. You should be careful whom you put in power; gation and set proper time for regular developing classes.

rather stay nearer to those who belong to them, but after be- is he honest, would he defend all the laws of your country ing on the spirit side of life for a long time and have learned If not, do not vote for him. Oh, friends, it lays with yourself all it is possible for them to learn, in their sphere or upon who shall rule, or who shall destroy this beautiful Republic their own planet, they are auxious to learn more of those who of yours. are on other planets. It is of great importance that spirits should visit them and return to tell all they possibly can of them, and of that which seems to be different from their own spiritual unfoldments. There is a time in every man's life when he desires to know more, and he will then try to visit other places. So spirits have the same desire. I, too, anticipate before very long visiting the planets. I never have as yet, but if it is possible, I will go, and return with some new truth to teach you.

QUES .- [By J. F. H., Summerville, Mass.] How do the

some of the expressions that he makes, or at some of the experience he relates. For instance, he gives you his experience in hell. Now, friends, I have had no experience in hell. says heaven is a city and is walled in, but I have not found she may know that her husband still lingers near her, that he Swedenborg's heaven, but to-day he does not return and is still interested in her and the children, and that he desires teach in that way. He returns to-day to your planet to talk to even pour out more love, more sympathy toward her, than with you. He tells you of the broader and higher truths be ever did whilst he lingered upon the earth plane, and the which he has learned. In the trances which be had during many conditions which came unto his life which seemed to which he has shown, and he may have seen all that he tells of, have passed away and that he is growing every day spiritu looking upon Swedenborg as a great man, one who first opened the door way for more liberal thought, one who taught men that they would not sit and play upon a harp al ways, who taught them there were many things to be done on the spirit side of life, I hall him as a brother; but Modern Spiritualism and Swedenborg's doctrine are quite different If to day one of you were to pass out of the body and you were to send for one of the ministers of the Church they would not say that you lived right, that which you believed is true, but they would say it was only a delusion when you held communion with your loved ones. I'riends, by and by the followers of Swedenborg will join hands with the Spiritualists and proclaim the truth, and that as Swedenborg entered into the spiritual realm and there viewed the beauties hereof, each and every one of you will do likewise.

QUES .- [By R. C. B., Red Deer, Alberta, N. W. Terr.] De sittings when our desire is that they should?

ANS.-They do. Sincere desire or prayer is always an swered by your loved ones. I have known some of the very best instruments that have been developed without and the spirits who have attended them have granted their request. How wonderful it must be when an instrument finds that he is able to stand before the public and answer question after question without a thought upon their part and without any preparation whatever, and yet this constant desire for came from Pornland, Ore. more knowledge, more light, has been that which has brought to them this knowledge and this light. The spirit world is ever ready to make use of those who are willing to serve them and sometimes when you find persons sitting year in and year out seemingly to make no advance, then you must come to the conclusion that there is either a sincere desire or else there is some condition that the spirit world can not possibly overcome in that person's life. I know that many sit and do sincerely desire some certain phase of mediumship, and whilst they are sitting for this phase they will find that they have developed for another, and they will be surprised at the for in that you will make a success. All can not be speakers, ment, and yet feel at times that pressure that would send help you.

QUES .- Is the spirit world in sympathy with one in our midst who is exposing the workings of the Catholic

Church? ANS -The spirit world is in the deepest sympathy with everyone who would banish ignorance and bring forth truth. says he impressed him when his brother passed away in Esch one on the spirit side of life, who has been oppressed by the dogmas of the Church, and held down in its free development, is most anxious to free mortals from that which would his affairs. realize that even the little babe understands you better than deprive them of freedom of thought, or of freedom of speech, you understand yourself. They analyze your thoughts, and and that which would deprive any man, woman, or child of the means to learn all they possibly can of themselves, and of that which is beyond this life. Oh, friends, if you could see the myriads of spirits as they come to you to-day; if you could see how they are banding together as you are banded together on this side to prevent bloodshed; if you could hear the cry as it comes up from the many, many places from your earth plane, you would be satisignorance, and so the spirit world is drawn close unto you and fied to know that every move that would free you from the trying to teach you that there is no separation; that the spirit yoke of the Church would obtain help from the spirit side of world and your world is closely connected. It is as a world life. I taught as best I knew, but could I re-enter my ma- that I often visit her, and give her many useful impressions. terial body and stand out before the people, I would teach a different doctrine. I would teach man his own responsibility; I would teach them that they must learn all they possibly can her a grand and wonderful instrument for our work. May of self; they must learn all that they possibly can of all that surrounds them; they must learn and develop themselves spiritually whilst upon the earth plane, so that they may be able to enjoy the spirit realm when they enter therein. And the Roman Church is not the one to educate man, but as the spirit world is honest and earnest, and desires the truth to be taught on sumption, and she desires to send her love to her mother and this planet, you may know they are in sympathy with every father, "for I and brother were in the home on Sunday even- lyceum recommends itself to us, but we are so few in numone who would keep the American country free. Aye, in ing last and promised we would come here to day and send a sympathy with all who uphold laws and the principles of free love message. Oh, mamma and papa, we are so happy, Eddie where they belong spiritually. They may enter into a very education. The laws of America ought to be such that every and I. We are with you every day, and we come every time high condition spiritually, and they may not, owing to that man who casts a ballot should be an American from the top that you sit and try to make our presence felt and we feel that which they have learnt, owing to the development of their of his head to the sole of his feet, and should stand ready, no you do feel us. Accept our undying love. Grandma and spiritual nature. I spoke of the different spheres in spirit matter what Church he belonged to, to defend the freedom of suntie are with us and they also send their love; I mean life before, and if you remember, I told you there were many America. I tell you, brothers, the day is not far off when papa's mamma and your own sister, mamma. My name is spheres in this room and each one of you occupied your own every man will have to stand shoulder to shoulder, and every Effic and brother's name is Eddie, and we send this to mamma sphere. So it is on the spirit side of life. You are spirits to- man who comes to vote must vote true to his country. Let and paps, Lee Baker, Farmer's City, Ill. day as much as you ever will be, but you are in the material them examine voters and ask them: "Do you understand the body, and you have to be incarnated in this body until your Constitution of America? Do you place America before work is done upon the earth plane. There are planets that every other thing? Is America dear to your heart or are you are inhabited, and there are spirits who have visited these under foreign government in America?" If they are pledged Willoughby, O., and brings Baxter Whiting. They often planets and who visit them very often to learn more of the outside they can not vote. Again, friends, you should also come to the home fire-side, and are glad the friends are get-

another planet. They do not desire to do so. They would you should know what that man's sentiments are. Is he true,

SPIRIT MESSAGES.

Philip R. DeWald.

Chairman and Priends: I am surprised to find myself in our midst this afternoon. When I sojourned upon the earth plane I was rather indifferent as to what became of me after I passed through the change called death, but I find now that I have passed through that change, and I am just as suzious to live as I ever was when I was in the material body. I have been quite awhile upon the spirit side of life, and I teachings of Swedenborg compare with Modern Spiritualism? have many who are near and dear to me upon the earth How does the spirit world look upon him and his philosophy? plane; and whilst I talk with you this afternoon I would have Ans .- If you have studied Swedenborg's teachings; if you you know that no matter what may be the conditions in have read all of his works, you may possibly be puzzled at earth life, no matter whether you lived in perfect harmony or free from contention, when you pass to the spirit side of life you are anxious to return again and abide, as it were, with those you love. So this afternoon I come that I may voice my I have not found it. Again, he tells you of heaven, but he love to my companion in the far away western country, that his earth life he may have been carried into these conditions be detrimental to him, he would have her to know that they but to day he tells a different story. If the Swedenborgian slly, and that he is trying to guard and guide the children in Church of to day were to come out and own all of his teach- the right path. I am fully satisfied now, and this would ings, they would be Spiritualists, but they do not; they be- mean I was not at first, because all of my life was pictured lieve that Swedenborg was the only medium that ever was out too plainly for me, and it caused me to have regrets, but permitted to view the eternal city. They do not accept our I have overcome these conditions, for I have been enabled to doctrine; they believe that you are deceived, that you can not belp some often since I passed to the spirit side of life, and enter into a condition whereby you can hold communion with in that way I have tried to make amends for that which your loved ones, but yet their teacher, the one whom they seemed to be wrong whilst I lingered upon the earth plane. followed, believed that communion was possible. Therefore, He gives the name of Philip R. DeWald, and sends this message to Akron, Col.

J. C. Baldwin.

Friends, I am glad to be with you this afternoon. I have traveled a long way in spirit-you would say a long way to visit this afternoon. The distance seemed nothing to me, and I come with a fullness of love to each one of you here for I am interested in each and every one of you. I was a minister. I tried to teach that which was right. I taught to the highest of my knowledge, and yet, friends, I am glad to be able to come back and speak in this way to you to tell you that there is no death; that we live on and on and on, and we learn each day something new. We not only learn more of the earth life and all pertaining to it, but we learn more of the spirit and all pertaining to the spiritual; and whilst I look down into the hearts of each one of you, and see the sinur spirit friends ever develop us without special attention to cere desire going out that you may learn more and more, see clearer, even whilst upon the earth, the beauties of the spirit home. This is also the desire of many hearts here this afternoon; and I would say, friends, only through a pure life and pure thoughts you can become so spiritual that you can see giving any time for development. They have been developed all of the beauties of the spirit life even whilst you live here through the sincere desire for more light and more knowledge I have been on the spirit side of life but three years, but yet in those three years I have learned much, and this afternoon in speaking to you here I am learning more. I have found that it was possible for me to take possession af this woman, a stranger, and talk with you. My name is J. C. Baldwin. I

Edward H. Gray.

How very strange that I should come, and yet through anxiety I feel for those who are near and dear to me, and it is for that I come this afternoon. I have been on the spirit side of life only a short time. I went out suddenly, yet I am satsfied it is better so. I desire to send a love message to my wife Mary and my two children, Charles and Gracie. I want them to know that my guardian care will be over them al ways. I am satisfied with that which has been done since I passed on. All things will be well with you. Grieve not, but know that your husband, Edward H. Gray, of Peoria, Ill., is here. He went out by fire.

Jacob Davis.

wife. She lives at Worthington, Ohio, and is in poor health, nent. which is life in all things. You may draw away from us if materializing mediums, or healers; all can not be trumpet but the Indians are helping her, and I think she will improve wonderfully after the weather is settled. I impressed her right about building the house. I think she had better wait a little, and we will give her more advice on the subject. Our them out to do something for us, if only to lay the hand upon children, Erskine and Edith, are with me, and send love to work you find, do it as best you can, and the angel world will others. Angel visitors are present, and join in a cheerful

To Joseph Benson, Warren, Pa.

Tim, his control, is with us, and brings Cyrus and Victoria; they are working hard to complete his development. Tim Erie, what the combination was, so that he might open the safe. Their brother is well pleased with the settlement of

Jared Beckwith.

My wife Lucy and I are glad to be with you to day, and gests. re striving to help you all. We earnestly desire to reach our son, S. Beckwith, of St. Louis, and say we are pleased with his work, and assure him that he has our most sincere, heart felt wishes, and that we will do all in our power to aid him. Joel and Silas are lending a helping hand.

Milton D. Barret.

I would be glad to come into communication with Mrs. Dr. Armstrong, of Buffalo, N. Y. I would have her know I sympathize with her and sincerely hope she will give her spirit friends every opportunity to develop her, as we find in she progress and find happiness and comfort in her daily life.

Effle and Eddle Baker.

eyes, rather slender. She tells me she passed out with con-

Eva Bond

Sends greeting to her father and all the dear ones in customs and lives of those who are upon these planets, but no have a law that compels every parent to send their children ting so much light, and hope they will continue their investi-

The Progressive Lyceum.

Opening Song.

I AM PERSUADED. I am pursuaded, now to believe I am persuaded, truth to receive, Seems now some soul to say-Come, spirit, come thy way ; On this convenient day,

I am persuaded, I come to-day; I am persuaded, turn not away, Angels are lingering near, Prayers rise from hearts so dear, Loved ones I come.

Fully persuaded, loved ones are near; Fully persuaded, no longer fear, Darkness now flees away, All now is bright as day, For angels come and say, There are none lost.

Bilver Chain Recitation.

A MODERN SERMON Brother, the present's an era of questionings; Nothing is taken for granted to-day; Science and reason are probing the best o' things, Truth is the guerdon they seek, and they say, Nothing is right because Time out of mind it was,

Error is not the less gross that it's gray. Hoary old fables and sanctified fairy tales Fail to explain any longer the why; Crops on the farm, or grass on the prairie, fails-Ploods are so frequent, or fountains run dry; Only the scientists Relevant why insists.

Reason's because should be wisdom's reply. Meekly must man with his God-given faculties Swallow on faith what some driveller drools Mute must he stand because Creed & Co. shackled his Reason with dogmas and faith of the schools? Perish the blighting thought, Blind trust is folly fraught,

Paith without reason's the wisdom of fools. Forward! then, brothers in progress, nor hesitate; Learning and knowledge make men move apace, Facts and philosophy versus blind guess or fate, Mankind for man, and no circumscribed place; Freedom for foot and hand,

Preedom for thought, speech and The whole human world for the whole human race. 'Neath such sledge-hammer blows, king-cumbered castles fall; Mystagogue companies' stocks are depressed ; Reason and Right rive the chains of the vassals' thrall,

Mind is expanded, and thought in unrest, Nothing stands still, nor can. Movement in Natures plan. Progress is truth in ubiquitous quest.

Onward! then, brothers, and fear not the orthodox Pakirs who frown on the course you pursue, Their's least of all is discourse of the sort that talks' Broad common sense from mankind's point of view. Man seeks his fellow-man's Good with heart, head, and hands, Creeds cater only to altar and pew.

Lesson. Suggestive Outline.

[Note.- In the discussion of the lesson it should be a fundamenta ile never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

IS THE SPIRIT WORLD A REALITY?

The spirit land is real and substantial. Through every cycle of change that matter passes, some portions reach a ligher state. There is no law of retrogression. Fragrance flows from blossoms: so spiritual elements constantly stream from the material world. The refined spiritual essences from this and other planetary worlds ascending into those vast ether regions, condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions. These silver-edged strata, as arching zones stretching along the measureless blue above us, are too magnificent for description. Angels alone can tell their grandeur.

The spirit land, constituted, then, of the particles and etherealized essences from the many earths and systems that dot the universe, all bathed in the magnetic sunlight of an If not intruding, I would like to send a few words to my eternal morning, is no shadowy realm, but real and perma-

> Is it possible for a series of ethereal zones to surround the planets, invisible to mortal sight?

> What relation do spirits hold to spiritual things? They must hold the same relation that man holds to material

> Can spiritual beings give a just understanding of their world?

> Only a shadowy one, for we have no words by which they can explain relations which do not exist on earth, and hence have no words by which they can be expressed.

> The The Lyceum Banner (Eng.) publishes a list of sixtyone lyceums belonging, with few exceptions, to the Lyceum Union. The object of the union is to promote the general welfare of the movement by bringing the lyceums into closer sympathy and more united effort. For this purpose an aunual conference and district assemblies will be held, and various other means will be employed as the occasion sug-

> The afternoon "Tea" appears to be a very popular form of entertainment with the English lyceums.

> The Burial Service, by Hudson Tuttle, which has been repeatedly inquired for, is included in the LYCEUM GUIDE, and with it a fine selection of readings and MUSIC for such

A Spiritualist writes that he heard so much talk about heaven in the Sunday schools that he sincerely hopes the lyceum will not follow the example and give over the time to the spirit world, when in reality the conditions of this are the ones with which we are most interested. This is exactly where the lyceum stands distinctly alone. It holds that we are timmortal beinge, beginning here and now our infinite journey. We want to prepare to live, not to die, for we are assured, if we live rightly, the next existence, which is a continuity of There stands before me a young lady, fair hair, full blue this will be best cared for. By living rightly to day the interest of to-morrow will be best subserved.

"We want the benefits of an organization, and that of the ber." Thus writes a brother in the Northwest. If it is improvement and social enjoyment you seek, why should numbers count? If you can get together a balf dozen in a parlor, or even in the one room of a pioneer cabin, you may have as rich a baptism as in a crowded hall.

The best thoughts of the world are all reported in the newspapers, and you can each bring some good selection, and thus, if you have not the magnetism of a trained speaker, you can, by instructing others, effectually improve yourselves.

VERIFICATIONS.

Mrs. Louisa Henry, of 620 Central Avenue, this city, sends word that she recognizes the message from George Ernst that was given at the LIGHT OF TRUTH Free Circle, on January 9th, only having recently become aware of the fact.

THE LIGHT OF TRUTH,

C. C. STOWELL.

Terms of Subscription. The Least or Terra wil be furnished until further twing to me, measuring in advance.

One year

Chab of tru a cony in the one getting up the Chab, for meache of Chab. REMITTANCES

REMITTANCES.

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CINCINNATI. . . . SATURDAY, MARCH 18, 1893

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A Vast Movement Impending.

The world does not comprehend the vast movement impending; veritably the legions of light and darkness are marshalling for combat.

There is to come a great struggle that will make history; a conflict to decide whether the hands on the dial of time

Spiritualism has eaten the heart out of the old. The world is fainting for knowledge. The legions of light are trying to give the world the pure waters and the sweet bread of life for which it has famished for ages, while every foot of the way is contested.

As the exponent of this grand movement we are trying to spread this beautiful truth. It matters not whether we invade city or country, the power of darkness is marshalled to oppose. We ask your aid, and call aloud for your help.

This issue of the paper is designed for picket duty. We entrest and implore you to remail it as soon as read, and every one thus remailed will prove a new and valiant soldier The good work you inaugurated with the February 4th number we deeply appreciate, and we beseech you to continne it by remailing this copy.

Should any of you desire to file and keep a copy of this number, please drop us a postal card, and we will immediately forward it to you.

MEDIUMS

Are requested to send us their names and addresses, with phase of mediumship and reference of character and perfectibility, that we may compile a list for the many inquirers we have, asking for lecturers, test mediums, and others. Through this means engagements may be made with communities, societies, or individuals within easy reach of mediums, and prove very satisfactory to both parties. This, of course applies only to those who are open to engagements, publicly and professionally.

Back to Savagery.

The horrible narrative of the crime and its punishment by the infuristed crowd at Paris, Tex., has shocked the country, and cast a dark reflection on the civilization of this country in foreign lands. A law abiding community was for the time transformed into an infuriated borde of savages, with one thought only, and that revenge.

There were extenuating circumstances to those who look beneath the surface. The terrible tension which exists between the races, which at all times is near breaking and only requires occasion to express itself, and the horror of a crime, vet more horrible when committed by one of inferior caste on a superior, is the key to the situation. Yet after reading the dreadful story of fiendish crime and merciless torture, we turn to scenes witnessed in the penitentiary of New York, sanctioned by law, and ask ourselves wherein one is less appalling than the other. The inventive skill of science has been exhausted in devising a torture-chair in which the victim, after due condemnation by law, is seated by the sheriff and his assistants. He is strapped and pinioned by his torturers, and several learned physicians stand by to witness the spasms and decide when he is dead. There are favored witmesses and reporters to describe the sickening process, for the dereliction of the public. After all the preparations are made, an electrician sends the electric current like a stream of ten thousand molten needles through the quivering flesh The spartment is filled with the smoke of burning flesh; the physicians pronounce the victim dead; no, he revives, and again the current is turned on to finish its work. Well done 1,000 volts. The torture of white-hot irons may last a little case. longer; it can not be more severe.

Are the ten thousand executioners at Paris, wild with age, to receive execration, and the score of cool, calculating fficers and scientific assistants in the walls of the prison, torturing to the death a defenceless victim, to be praised for the efficient manner with which they executed the mandates of the law?

When will we learn that destroying life is not the right should be the lesson, so sacred that even the State has not the right to take it away. If to strike terror be the object, thereby to prevent crime, then the Paris method is not to be objected to; there should be swift, terrible retribution by the public, publicly made. Yet it has been proved by experience that such exhibitions beget a wickedness of life and multiply

The State should not take vengeance into its hands. Laws should not be for punishment, but reform. The State—that is, the people—has a right to protect itself; beyond protection it has no right. It is folly to say that it can not protect itself without judicial murder.

History.

The Riview of Reviews contains the following comment organ ration in consequence. on the limits of legitimate religious discussion

The Rt. Rev. Leighton Coleman, Bishop of Delaware, attempts to draw the line between legitimate and illegitimate is it unwise to make it a national affair, for there is no telling religious discussion. He holds that any silack upon the fundamental principles of Christianii in distractly illegitimate and cites Colonel Ingersoll's article on Reman in a recent number of the North American Action, as one which transgressed the bounds of legitimate discussion "It is out of no fear of the ultimate issue of what I have here described as illegitimate religious discussion that I insist upon limits being set. The truth is always stronger than any attack upon it, and the history of Christianity affords the strongest encouragement to its believers to-day. But one can not beip feeling deeply concerned for the welfare of those who make attacks upon it, and so, to free them from danger-danger of which no human pen can fully write-one earnestly demands that a limit should be set. No one can consider the result of even a fippant word against Christianity without realizing the peril in which those who hear it may be placed. The very safety and welfare of the community, in its highest rights and privileges, are endangered if there be limitless questioning of the truths which accompany salvation.

In a state o'the American Union, where the whipping-post When the postomer address of This Linier of the American Union, where the whipping-post is the changed our patrons should give us two weeks previous notice, and not sent to state their present as well as future address.

Notice of sportmalists Meetings, in order to insure promot insertion, must reach this office in Tuesday of each week, as This Linier or Thurn goes to press every Wednesday.

Rejected Mas will no se returned without postage accompanying the same—nor preserved and thirty days after receipt.

In a state of the American Union, where the whipping-post is still regarded essential to the dignity of law, it is not surface to press every Wednesday.

Parting goes to press every Wednesday.

Rejected Mas will no se returned without postage accompanying the same—nor preserved and thirty days after receipt. is still regarded essential to the diguity of law, it is not surprising that a bishop should be alarmed about the "limitbut these questionings underlie all true progress. Without them the race would never have risen above the intellectual stature of the crusaders. Every great crime of the Christian era has been instigated by those who, like the Bishop of Del aware, insisted upon " setting limits to the questioning of the traths of salvation." The creed and watch word of the guardians of saving grace has always been: "Trust in God, but keep your powder dry." In condemning il egitimate attacks on Christianity the Bishop says: "The truth is always stronger than any attack upon it, and the history of Christianity Thomas Paine, lecture by Willard affords the strongest encouragement to its believers to day. If this is so the citation of historical facts which connect Christianity with the most unparalleled strocities should not be considered illegitimate attacks, and if these facts "afford encouragement to its believers," no fault should be found with those who present them.

The consequences involved in the complaint and the suggestions of the Bishop of Delaware, carry us right back to the intolerance and despotism which produced the masacre of St. Bartholemew, when 60 000 men, women, and babies were slain by Christian fanatics. This may be charged to the Roman that a spirit interposed. The break in the chain of probabil-Catholics, and Protestants claim exemption from responsibility on that score, but the Catholic Church is, and always has been Christian, and the Bishop of Delaware is to-day an apostate in the eyes of that Church. The weak Charles IN. and the infamous Catherina deMedicis were Christians. The plotted the downfall of the Huguenots, inviegled their leaders into Paris under the pretense of a deceitful peace, after failing to exterminate them in open warfare, and then treacherously hear from any one who has had such experiences. murdered them, and in one foul sweep of seven days' duration deluged the streets of Paris in blood. Coligny and the other Huguenot leaders were completely deceived. The King had given his word that they should be protected, but when it came to a question between his religion and his honor, he chose his religion. There is no oath, no law that can bind a slave to religious bigotry, when his Church requires a bloody Huguenots is one of the grandest evidences of the monumental blasphemy of Christian pretense. Aug. 24, 1572, was with the usual fables attending all persecution, Catherine induced him to sign the order, and at once the tocsin of death sounded from the bell of the church of St. Germain de Auxerrois and on the corner in the squares, and in the homes the slaughter began. No age, sex or dignity was spared. The dead blocked the streets and alleyways, and the Seine became purple. No retreat afforded a shelter. If a Protestant happened to run into a Catholic Church to escape, he was pursued there and killed, even at the altar. The most fiendish outrages that the mind can conceive were perpetrated in the name of Christianity. Men with Are Marias on their lips dashed babes against the stones; cut, stabbed and slaughtered women. For one week this frightful pillage and murder went on, and when no more victims could be found, Charles IX, and his court and his priests went in solemn state to the Cathedral of Notre Dame and returned thanks to God for the deliverance of France from the hated heretic. And to cap the climax of this pyramid of infamy, when the news of the massacre reached Rome, the "Holy Father" caused a medal to be struck to commemorate the happy event, illuminated his capand offered a solemn Te Deum for this matchless assassination of 60,000 people.

name of that religion which he deems it a sacrilege to quesmore than the other that the true Christian Church prides method was in accord with the laws of spirit control. itself on, it is the invariable and unchangeable character of its policy. If the people heed the counsel of the Bishop of Delaware and cease to question the truths of salvation, the truths coarsely abrupt. He closes the subject's eyes with his hand, of humanity may again be subverted to the machinations of and has him double up his fists and start them revolving gods and priests. We have no fear that the American people around each other in front of the face. If the subject stops will lose sight of the subtile meaning underlying the statements of the Bishop of Delaware.

A New American Party.

The Allied American, of Cleveland, O., says:

The A. P. A. welcomes to its fold any person in sympathy th American institutions, and who considers his oath of allegiance to support the Constitution of the United States paramount to the oath of allegiance to the Pope of Rome. It is not necessary for a person to be born in America to be an American. If this were so, it would be in a restricted sense. now; the poor, ignoble life has gone out on the waves of The A. P. A. is more liberal, and takes a broader view of the All nationalities are represented, and in many cases go far to make up a solid membership. All political parties are represented ; hence, non partisan.

No one who owes allegiance to any foreign power need apply. By this we understand that the A. P. A. is simply and strictly an American organization, made up of all classes, whether they be native or foreign born, so long as they are true to American principles-men who have become one with affright. It so happened that Fred. A. Fish, a boy of only the laws of the land, and not secret enemies of its free instimanner for its protection? The sacredness of human life tutions. In that sense we can recommend this A. P. A. to all liberty-loving citizens, whether there be immediate necessity for it or not. At all events it is never unwise to prepare for war in time of peace, only we would caution the over-zealous not to allow enthusiasm to blind their judgment, or prejudice lie" in this instance, although no doubt the preachers will go at present to control it, because it encroaches too near upon to soil their patriotism, as this might lead to a war that is entirely uncalled for, and bring condemnation or odium upon the organization that will lead to its downfall, and renewed efforts on the part of its enemy to consolidate. Then there will be trouble indeed. Cool deliberation, actuated by pure motives, is better than unprofitable agitation moved by narrow prejudices. The principle of organization should not be

= Illegitimate Beligious Discussion and a Bit of lest arght of in the hunt after straws with which to stab indisiduals. Men who reason and take a higher view of the ambject in hand will not tolerate such, and withdraw from the

> But let the new structure arise, if but to hold the bulance of power in elections where political corruption is rife. Nor how sood an issue may be brought to the front that needs honest voters-something of national importance that needs strictly American votes-and with an American Protective Association to the rescue, we may be able to enjoy the gratifiestion of realizing that we have been saved from a calamity of the danger of foreign maurpation.

> Let the torsin be sounded in the interest of American liberty, and let a chain be forged of American citizens that can not be broken by either pope, potentate, or political par-

A Deep Interest.

T. Stead is one of the most suggestive and interesting. When winds of thought and action, and it will require a hoography a man who stands so conspicuously before the public, and to depict all the changes, the successes, and reverses of this whose reputation means everything for his success, boldly one life pilgrimage. affirms his belief in Spiritualism, and not only that, but his Probably no other name is more closely identified with mediumship, and attributes some of his best writing to spirit the rise and progress of Spiritualism; and while she brought influence, we feel assured the great cause is advancing beyond odium upon it and upon herself, she also did much to bring our most sanguine expectations. Yet the student of this it into prominence before the world. Of late she has been ambiect who has patiently investigated will understand that in poor health, and the end was only a matter of time. Spir-Mr. Stead is a beginner, and all he knows about it he itualists have been too chary in their recognition of her past has learned through his "influences." That he is so services, and perhaps to them more than to her is due those nearly correct shows the unity of the movement. The causes which operated in making her closing days on earth communications given to the czar do not essentially differ sad and her position obscure. from those written by the uncultured medium in the lumber camp of the North. Many times we have heard rude jokes on "controls," that all mediums affect, vet Mr. Stead is as courteous to his, and "Julia" is an important factor in his manifestations.

His "discovery" that living persons may communicate, he would not have claimed had he been posted on the subieet. Some clairvoyants find difficulty in distinguishing between spirits in and out of the physical body, and there are voluminous facts to show that the living may communicate at long distances. Yet the communication from the lady recrived at Red Car may just as well be explained by the intermosition of a spirit as by the theory of Mr. Stead. To our minds his explanation is not as satisfactory in the instance as ities is not in the fact that the lady was not conscious of having made the communications, but that she had made no effort or even had a thought in that direction.

We call attention of investigators and mediums especially to this question of communication from the living. Duke of Guise was a Christian. They were the leaders who Have you in your research received such, and under what circumstances? A collection of facts on this subject would be of great value and interest to our readers, and we hope to

Decease of Elder Evans.

Elder Frederick W. Evans, one of the oldest and most prominent Shakers in the United States, passed within the veil at Lebanon, N. Y. Tuesday morning, March 7th. This good man and earnest Spiritualist was born in Bramyard, deed. The end justifies the means. The slaughter of the Eng., June 9, 1808, and spent his boyhood on a farm near Worcester. He was self-educated, and early in life saw the errors of theology, social and governmental organizations the day this crime was ushered in. The King was weak and of the world. He said, speaking upon the lines of his educairresolute, the mother calm and determined. At midnight tion: "My maps were the landscapes of hills and valleys; she entered her son's room in the Louvre and found him hor- my books, trees and plants; my teachers, the servants and ror-stricken and quivering with chills, but coloring the crime their masters and mistresses. I graduated and emigrated to America in 1820. Then I taught myself how to read, and began to study history."

Elder Evans was an aggressive reformer, and with his brother, Henry George Evans, labored for such reforms as the "abolition of the United States Bank, inalienable homesteads, the transportation of mails on Sunday, a limitation of the right of any person to hold lands, general bankrupt laws, rapture through soul and body. He locked like one who trod and laborers' liens." .

Elder Evans was a Spiritualist, and held converse wi denizens of the inner life prior to the advent of Modern Spiritualism, the Shaker phenomena antedating by some vears the experiences at Hydesville. He was a prolific writer, a sound reasoner, a good man.

Was Mesmer a Charlatan?

nounce Mesmer as a charlatan. They have continued to do so, uses to which chemistry has put it. The Rev. Joseph Duna until now they have taken up Mesmerism under the name of hypnotism, and admit not only all he claimed but much itol and in company with his cardinals marched to St. Peters more. Who are the charlatans, Mesmer or they who denounced him? Mesmer understood better than anyone else since his time the value of surroundings and imagination. and believe." This is milder than the opinion of the late Perhaps the Bishop of Delaware thinks the glamour of age. His rooms were elegantly furnished with mirrors to catch has obliterated this and similar outrages, perpetrated in the and reflect the dim light. The air was fragrant with odors, and he had his patients join hands around a vat in which tion! However that may be, there are plenty of intelligent drugs and chemicals were steaming. He thus formed a cirmen who see in the portent of events the dire causes that cle, under the most favorable conditions of expectancy, and operated on St. Bartholomew's day. If there is one thing added to the wierd effect by sudden strains of music. His

> Bernheim, who is among the leaders in the employment of hypnotism as a curative agent, is quite in contrast and he is urged to renewed action until the hypnotic state is induced. To this the operator adds a barsh, abrupt, and imperative command, and claims there are few who are able to resist. He has performed the hitherto unsuccessful experiment of hypnotizing persons in normal sleep without awakening them.

Pious Misrepresentation.

It has been the custom of the pulpit to make capital of Paine a target for abuse. This was far safer than to attack the combination of orthodoxy and Talmage; and with Pope, the living. The dead can not defend themselves, while the living may make it unpleasant for their traducers. At a revival in the town of Milan, O., Rev. Jolly, the preacher, in one of his lurid sermons alluded to Ingersoll, and said that the arch-infidel crossed the ocean a short time ago on the Parisian, and meeting a storm, prayed to God in mortal fifteen years, but trained by his parents-who are Spiritualists-to think, asked the speaker if he understood him aright. The preacher hotly replied, "Yes, and I have the documents to prove it." Thereupen Mr. Fish wrote Mr. Ingersoll, and received the following reply, which will "nail the | power arrayed against it, though it is, perhaps, the only way on repeating it just the same :

Fred. A. Fish, Esq.: My Dear Friend-There is no truth in the story-not the cast; I never was on the ship Parisian. I have not crossed the sea since 1878. I never was in a storm that threatened the ship with destruction, and I never, at any time, asked God to save my soul. The story is simply an "orthodox lie."

Yours truly, R. G. INGERSOLL

Now Ready-Tract No. 2.

"Immortality and Modern Thought," by Rev. J. Minot has age, pastor of the Church of the Unity, Boston, Mass.

This tract consists of a lecture delicered by Mr. Savage as Army and Navy Hall, Cieveland, O., Sunday evening, January

Price per copy 5 cents, or \$2 00 per 100-postage paid. Address Light of Truth Co., 200 kace St., Cincinnati O.

Margaret For-Kane Gone Home.

Close upon the forty-fifth anniversary of the advent of Modern Spiritnalism, an event in human progress in which she was largely instrumental, Margaret Fox Kane has taken her departure from life a fitful spell. She passed away in Brooklyn, N. Y., March 5th, aged fifty-nine.

Somebody will write a biography of this remarkable medium, detailing her simple child-life and the wonderful The article in another column on the mediumship of W. transformation which thrust her into the storms and whirl-

A Proposition and a Comparison.

The following cable dispatch appearing in the New York Sum a few days ago throws a ghastly light upon the poor of London:

"Poverty must, indeed, be bitter when its victims piedge their bodies for the dissection room in order to realize a few shillings for food. This was one of the suggestions acted on at the gatherings of the unemployed at the East end this week. It was represented that 'subjects' are difficult to obtain and are quoted as high as fifty dollars. It was proposed that hungry men should sell their bodies in advance of their death to hospitals on the condition of present payment of one pound, or five dollars. It is fewred, however, that the market would become overstocked.

The Irish World commenting on the above observes the the Lordon press with the single exception of the London Telegraph, fails to make any comment on this frightful poorosition, and the Telegraph gives it a semi-approval "h a hardly likely," it says, " that their effer will be accepted, but no legitimate objection can be raised to an attempt, however lugubrious, to earn an honest pound."

In this paper are accounts of the gorgeous ceremonies attending Leo XIII. jubilee. He is spoken of as "Jesus Christ's Vicegerent on earth." Thousands upon thousands of dollars, and the most costly presents are pouring in on him from all over the world. His court rivals the splendor attending any earthly potentate. Great salaries are paid to cardinals, bishops, and priests for dispensing the medicine of a doctor who was an outcast and a peoper, after having no place to lay his head. The pancers of London who want to sell their bodies in advance of death, and the Christian Saviour, are common company. Neither have any place in the affairs of the world or the Church.

A Sign of the Times.

In a notice of the book, "A Memoir of the Late Austin Phelps," the Christian I nion makes the following expressive quotation from its pages :

On the night and at the nour when he passed on, there came to one who loved him a vision fair as the skies. Sud-denly, behold! for he was walking up and down in front of his Andover home, under the maples which he had planted. He walked a little feeb'y, but like one who gains strength at every step. His eyes shone with unutterable radiance. His smile had its old sweet curve. Forgotten health ran like to meet eternal life. He seemed glad to be at home."

It must be held in mind that he was at Bar Harbor at the time of his transition.

NOTES ON PASSING EVENTS.

The fires of hell have long been quenched for those who think humanity is not as mean as the orthodox God, but now and then the "elect of the Father" exhibit the old It was the custom of the scientific men of his time to de- time regard for sulphur not withstanding the new and better Burrell, who is the beloved pastor of the Classon Avenue Presbyterian Church, Brooklyn, edified his flock on the beauties of hell last Sunday evening. He said. "Only those are lost who deserve to be lost, and my message to night is: Repent lamented Jonathan Edwards, or the sermon of the western preacher whose description of hell recently sent a woman to the insane asylum. And still we are told there is no reason why a Spiritualist can not remain in the church and be consistent

The Reading Railway collapse has resulted in delaying the pay cars, and so the brunt of the disaster falls where all such infamous and inexcusable blunders fall, on the working classes, the poor who are dependent upon their earnings for support. The officers with their fat salaries and the stock-

holders lose nothing.

According to Dr. Talmage, the way of the godly, like that of the transgressor, is hard. Speaking to his congregation on the troubles of his church he says : " Years ago we built a large church. Then we enlarged it at almost the expense of a new church, and just as we were getting it paid for it burned down. Then we built another, and just as we were getting it paid for the lightning put an end to it. We then built this church, which is practically the fourth one. We have raised during my pastorate, \$1,040,000 for religious purposes, but no church on earth could endure without serious embarrassment what we were called upon to go through, and we must have death bed repentances" of infidels, and especially was help or stop." Evidently there is something out of joint in we might inquire :

Who shall decide, when doctors disagree And soundest casuists doubt, like you and me You hold the word, from Jove to Momus given. That man was made the standing jest of heaven. And gold but sent to keep the fools in play For some to heap, and some to throw away

THE Tennessee House of Representatives passed a bill making it a misdemeanor for any woman to be caught wearing a hoopskirt. While the hoopskirt is the greatest nuisance Fashion ever introduced, we dislike to see legislative the liberty we, as Americans, are priding ourselves on. But Tennessee is an odd State aryhow, and is simply adding a restriction in fashion to that of religion.

The Boston Investigator says: "We see nothing in Spiritualism, so called, but a milder witchcraft." Pray, brother, what is a " milder witchcraft "?

News from Correspondents

Notes from Mrs. R. S. Lillie.

Sanday, Marca 5th, after an absence of two months' we re turned to what we term our home society, 'The Biston Spiritual Temple" at Berkeley Hal. Our friends received us with earnest tokens of welcome and appreciation, which are all his mediumship is abundant proof of spirit presence. ways helpful and observing to workers as they journey here and there, doing the work their hands find to do. The guides spoke in the morning upon "The Advancement of the Cause stance has it failed to give perfect satisfaction. For all the of Truth," and in the evening upon the old question so often suffering that has been prevented by its use we are indebted repeated, "What Good has Spiritualism Done

The good Spiritualism does can not be estimated, as the power of thought which goes out on its own subtle wings touching minds, when there had been a determination not to upon death and the after life until the old ideas have disappeared or are interpreted so differently as to be scarcely known and minds gradually outgrowing their superstition without the children and the unlettered. Opened the mouths of babes, confounded the wisdom of the wise as verily as did a Jesus hands are silent in death? in his boy hood confound the haughty and high-minded in the Jewish temples, and all or many of the things it had accomplished, men dwelt apon by the spirits.

Mrs. Cora L. V Richmond is drawing large audiences in the afternoon at Tue First Spiritual Temple, corner of Newbury and Exeter Streets. The spirits through her organism giving, as they ever have, the breat of truth and of the spirit in that manner and language so beautiful and satisfactory.

Last Sanday afternoon her address was upon ' Death's Recent Huvest of Great Men and What they Found in the O.her World." It was a subject creating much interest and was highly appreciated. At the close of the discourse an improvization was given, each [s and differ ug, that is, the one describing the minister's reception, the next the poet's, and the states men's, etc.

Mrs. Carrie E. S Twing is engaged by our society to oc cupy the hall the Sunday afternoons of the present month giving one of her seances, describing spirits, kiving experieaces, messages, tests, and work of that nature each afternoon at 2 30 p m. Mrs. Carrie Loring dropped in at the hall in the morning to give us greeting on her way to Harverhill, Mass., where she was to speak in the afternoon and evening. The workers in this part of the vineyard seem to be busy each in his respective way, serving the cause of truth, and, although just now all are beset with difficulties in the way of snow, sleer, and mud, it seems to take more than this to dampen the ardor of true Spiritualists. Of course, there are some, such as used to be denominated when I was a Methodist, "the luk :warm." These we have "always with us," but them sjority are moving.

I dropped in at the office of The Banner of Light for a few moments Tuesday or this week. It seemed to be a fortunate moment, for meeting some of those whom we are not favored to meet frequently; for in a moment in came Mr. Talman, a noted medium, David Craig, a prominent Spiritualist, Mr. and Mrs. Lougley, Charles Sullivan. A moment more, and there appeared Dr. Fred L. H. Willis, locking very well but hurrying to catch a train for home on account of the illness of his daughter, Edith Linn. Next we saw Prof. Carpenter, the renowned mesmerist, Mrs. Edith Nickless, late of California, Dr. Shelhamer, and just then from his sanctum editorial came the editor-in chief, Luther Colby, looking as I thought. unusually well. A few words of greeting, the warm hand-clasp, and the earnest good wish of one to the other and each went his way. But I feit it was worth dropping in at the spiritual centre to meet even for a moment so many co-work ers aside from the familiar faces of Mr. Tuttle and Mr. Wheteman the gentlemanly attendants in the office.

On Wednesday, the S:u, was the usual meeting of The Helping Hand Society. The house was full in the evening, and the four large tables filled at supper-time, while many waited for the tables to be reset. There were within quite a number from a distance; among these were Mr. and Mrs. Shumway, of Philadelphia, who will be remembered by the platform workers in the past, as they were then among the officers of the First Society of Spiritualists of Philadelphia. They are at present the guests of Mr. and Mrs. J. Frank Bex ter, of Chelsea, Mass. A part of the entertainment of the evening consisted in what was termed a conundrum party which proved to be quite amusing.

Mrs. Kate R. Stiles, I learn, has gone to California, and knowing the generous, kindly, and hospitable spirit of the

Californians, am certain she will meet a hearty welcome. While they will find a sensitive of the spirit world, who will voice the messages of their loved ones and an earnest soulful The Children's Progressive Lyceum meets regularly at 514 Tremont Street, and is well attended. Mrs Longley

devotes as much of her time as can be spared to this work and is doing great good. Speeches, marches, the regular lessons, and in addition to this the presence of Carrie Twing on last Sunday, who entertained the children by the recital of stories and experiences.

The First Spiritualist Ladies' Aid meets regularly on Friday afternoon with supper at six and entertainment and social in the evening at 1,030 Washington Street. We are informed the meetings are well attended. Boston has its usual number of meetings on week days and Sundays, which it is impossible for one to attend all or to keep posted in regard to.

Weary in body and mind, and wanting to find a spiritual spot of rest, I went Friday afternoon to the Banner of Light Free Circle. The medium herself carries an atmosphere of peace and love, while the place can only be thoroughly filled with the power of spirit, which a medium must sense, and in which to enter and sit for an hour is strengthening and healthful, and one feels that it is in reality an open gateway of the spirit world, as wise spirits or the untutored or the lisping child send their messages and rejoice at the opportunity of so doing. In the circle sat quite a number who were strangers to me, with a sprinkling of familiar faces listening as messages come through the gates ajar.

Mr. Lillie, last but not least, by any means, furnishes, as usual, the vocal music during our stay at Berkeley Hall, as sisted by William Boyce, Jr., who, with cornet, leads, while now and then the congregation joins in singing.

R. S. LILLIE.

Boston Letter. In one of my letters a brief allusion was made to a seauce given by Mr. J. Frank Baxter in Berkeley Hall, and little was thought of it at the time, but recent developments have proved it to have been one of the most wonderful proofs of spirit return ever given to the public. Mr. Baxter said: " see two men: one gives me the name of Dr. William H Thorndike; the one coming with him gives the name of Dr. J. D. Moore; and they seem to be preparing for a surgical operation, not in a hospital, but in a private office, and they are using a new accesthetic, and they say it was never tested before in a surgical operation." It seems that this Dr. Tuorndike removed a tumor from the back of Dr. Moore under the influence of a vegetable ancesthetic which was given to the world through spirit power. The discoverer of this ancesthetic, Dr. U. K Mayo, a prominent Boston deutist, was present, and gave the following statement of the facts in regard to the operation referred to, all of which was entirely unknown to Mr. Baxter: It appears that Dr. Moore, some years ago, was suffering with a tumor upon the lest shoulder, and he visited a prominent surgeon, who said that he would remove the tumor if the doctor would take the risk of inhaling ether. This he declined to do, as his heart was sometimes irregular in its palsations. About this time he heard of a new ancesthetic, lately discovered by Dr. U. K. Mayo, and he waited upon him and intimated his desire to inhale this new vapor in preference to ether, chloroform, or nitrous oxide if he should find it safe and reliable. This he did several times; and feeling no ill effects from it, he engaged Dr. W. H. Thorndike, who had an office at that time at 92 Boy!ston Street, to remove the tumor when he might be ready. Dr. Thorndike expressed his willingness to perform the operation in any room he might desire, and Dr. Moore chose to go directly to Dr. Mavo's dental office, where at half past one o'clock p. m. Dr. Thorndike met him, but not having seen the new vapor inhaled by any one, he had little or no faith in any ane whetic purporting to be given through a medium, and from some unseen power; therefore he brought with him his ether and sponges, prepared for any emergency. Dr. Moore was placed under the influence of this newly discov ered spirit anaesthetic, entirely unconscious for twenty-six minutes, and a tumor weighing two and three-quarter pounds was removed and the wound perfectly dressed. Dr. Moore Modern Spiritualism will be held in the Unitarian Church at said that when all was over he retired to his room and wrote Moline, Ill., on Saturday and Sunday, April 1 and 2, 1893. a six-page letter, sleeping soundly that night, and did not ex-perience any ill effect whatever from the inhulation, or from passing through the hands of a surgeon. These facts were brought out at the subsequent meeting, and are verified by not only Dr. Mayo himself, but by the testimony of several persons present. Two things are conclusively established by

First. That if we seek through the proper channel and ander proper conditions, the spirit world is abundantly able to give to the medical faculty sciences formulas that shall not be to the medical faculty sciences of medicine work an entire resolution in the practice of medicine.
Second Insamuch as all these facts in connection with

this operation were cutire; unknown to Mr Baaler, the presentation of them by lies. Fnoradike and Misere through

We learn that already this spirit and otheric has been tested by over house patients in New England, and in no in to the spirit world.

In addition to the above we wish to speak in the highest terms of the charitable work done by 1). Mayo, who is always ready to contribute to the relief of the needy around know, and which gradually changes the thought of the world him, and we exaggerate nothing in saving that the name of Mayo will stand high on the scroll of fame alongside those of Jenner and Morton long after the good doctor has passed and minds gradually outgrowing their superstition without "over the river" to join the great majority. What are "jas-being aware of it. It has not depended on organization or per walls" and "golden pavements" compared to the un-temple-building to any extent but it has entered homes, taken selfish joy a spirit may feel that can look down upon a noble work continued long after the active brain and cunning At the Boston Spiritual Temple last Sunday, Mrs. R Shep-

ard Lillie spoke in the morning upon " The advancement of the cause of truth," saying, that progress has been the watchword of the hour for years past, but it has been so attended with opposition that the harvest of the seeds of truth sown, has been very small. There has been in man a stubbornness of purpose to adhere to the theology of the past, and they have been slow to accept new truths. Mrs. Lillie proceeded to show that the sunlight of spirited truth

has dawned upon us and will shine more and more until

superstition and every form of error shall melt away before it. Mrs. Carrie E. S. Twing occupied the platform at 2 30 p. m. and after a song by Miss Bertha A. Davis, of Allston, spoke briefly upon this thought. "One world at a time," remarking that Spiritualism makes this world the stepping stone to an other and they are so inseparable that " one world at a time is not enough for us. The materialists is living in one world at a time without any idea of immortality, but spirit communion gives us positive knowledge of another world. The angels from that beautiful world are around us and we are eager to learn something of their life. Mrs. Twing spoke very earnestly of her belief in prayer, not that the great head of the universe would change his plans on account of our prayers, but we are brought into communion with the angel world, and our dear spirit guides will often make special efforts to answer our prayers. After another song "Ikabod" gave delineations of spirits, and answered mental questions regarding the "d fficulties" of those who presented themselves for examination. Her descriptions and answers were all recognized and pronounced correct. In the evening Mrs. Lillie spoke in answer to the question, "What good is Spiritualism doing, and for what are we laboring?" In other words, for what are spirits returning to earth to day? First, we say in answer to the needs of humanity, by accomplishing a work which has not been done by the Church, that is they have demonstrated with certainty a future life. Second, their presentation of spiritual truth has taken from us the terror of death. Previous to the advent of Spiritualism, faith was all that was given to man, and the want of knowledge led many into skepticism. Spiritualism is the thought of the life beyond our friends who have passed away, where are they? Third, Spiritualism has brought the people out of the old theology and given them freedom of thought, and it has touched every avenue of thought before the world. Fourth, woman has been elevated through its power, having found her place among men, and motherhood is recognized as never before. Spiritualism is not building earthly temples, but it is entering every pulpit, silently working, and in some of them openly, as in the case of Rev. Minot J. Swage and others. Lastly, Spiritualism is uplifting the individual, making man freer

and nobler, and woman higher and better.

Wednesday evening, March Sch, the Helping Hand held a very largely attended and interesting meeting. Mr. and Mrs. Shumway, of Pennsylvania, were present, and remarks and tests were given by Mrs. Nickless, of California, and music by our veteran singer, Miss Amanda Bailey, of Salem. Mrs. Carrie E. S. Twing was also present, and entertained the audience with some of her experience with her quaint control "Ikabod," in the past. Several answers to mental questions were given, and everything was "satisfactory deranged," as Ikabod expressed it. We are glad to announce that Mrs. Twing will hold a public seance every Sanday during March . F. ALENIS HEATH. in Berkeley Hall at 2 30 p. m.

Austin, Minn.

Esteemed Bro: Presuming that you are always ready to protest against the persecution of our mediums by priest, preacher or physician, I make bold to offer for publication an account of the experiences of one of the most gifted mediums of my acquaintance. The medium in question is Dr. J. P. Razer, a conscientious, modest gentleman and most wonderful healer. This gentleman came to Austin two years ago from Osage, Iowa. He left Osage for the reason that he disliked the frequent arrests he was subjected to for healing those who were beyond any aid from the medical doctors. Of course the arrests and prosecutions were brought about and carried through solely by the medical practitioners of that city. Tiring of the relentless, unceasing persecution, he packed his effects and came to this city where a number of his patients followed him. He had just been here long enough to make two remarkable cures of cases given up by the doctors of this city when his troubles began with the physicians of this place. He was warned to desist from restoring the sight to those who were blind, and to stop removing internal tumors that were beyond the reach of anything but the surgeon's knife, with great risk to life. The doctor argued that he gave no medicine, hence was not within the scope of the medical laws of this State. He was told that rubbing a piece of flannel with the bands and thus magnetizing it, made the flannel a medicine; that to set a dish of water in the sunshine solarized it and made it a medicine, if one who was diseased was instructed to drink or bathe in it by any one who claimed to heal diseases. That being the case, it seems to me not a bad plan to swear out a warrant for God Almighty-He is certainly guilty of prescribing without the authority of the Minnesota Medical Board. However, our medical friends made it so unpleasant for Mr. Razer, he being called before the medical Board at St. Paul and threatened so frequently that he associated with him a medical doctor of the genus eclectic, who prescribed magnetism and Mr. Razer's remedies. This thoroughly checkmated the medical fraternity and everything augured well, until Mr Razer unluckily excited the ire and ecclesiastical anger of the Catholic priests by performing one of the miraculous cures they propose to believe occurred long ages ago. The patient was a Catholic lady whose condition was due to medical ignorance and malpractice, and whose case had been given up as hopeless by the lawful minion of medicine, and whose recovery had been assiduously and persistently sought through prayer and incantations by the holy priests of the Catholic Church, with no appreciable effect save that the lady grew steadily worse. Mr. R. soon had the lady in perfect health. She had a large circle of acquaintances and friends among the Catholics who knew the condition she had been in; hence, Mr. Razer soon had a large number of Catho lic patients, and the priest lost his prayer money. Of course they were mad, as they are supposed to have a corner on the miracle business. The priest threatened his congregation with all manner of dire punishments, but they continued to have Mr. Razer relieve them of their infirmities. Finally they attempted to convict him for using the mails for fraudulent purposes, because of his diagnosing from a lock of hair. This failed, and it is a matter of conjecture what the next move will be. Mr. Razer intends to see them through though, and has instituted a sanitarium and discharged his diploma. He has converted many to Spiritualism during his stay among us, and has done so many cures that the medical fraternity would find it up hill business to secure his conviction on any charge they might bring. His persecution has caused quite an interest in the ism he represents, and a movement is on foot to organize a spiritual society. What are we going to do to stop the malicious persecution of our mediums? Is the Spiritualistic world aware of the vast amount of medical and ecclesiastical persecution suffered by our mediums-especially those who do the most to proselyte to our ranks? I mean

Yours for truth, MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION The tenth semi-sunual meeting of the Mississippi Valley Association and celebration of the forty fifth anniversary of

the mediums for healing, physical manifestations and tests.

Business meeting of the association, Saturday, April 1st, at 10.30 a. m. Mrs. Helen Stuart Richings, of Philadelphia,

WILL C. HODGE, Sec'y.

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The Late PROF. BASIL MANLY, D D., of the Southern Beptist Theological Seminary, Louis ville, Ky., Says of the Aerial Medication, after his wife had thoroughly tested it in a case of chrenic catarrh and sore throat, "I CAN COR-DIALLY RECOMMEND ITS USE. Write for a fac simile of his letter in full.

Rev. W. E. PENN, the noted evangelist makes the following statement:

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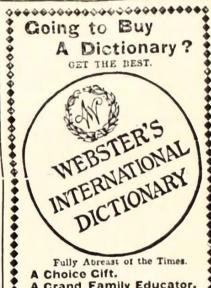


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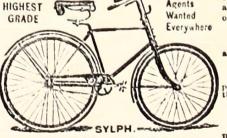
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We conflially invite contributions suitable for this department, and massive you they will receive prompt attention. Do not wart till you have something great to say: waterer is of daily indexest and moment to you, will be to the members of our Cub. Consider yourself one, expected to 60 your part in entertaining the others. Please write on one sode of the Japer, and address all master for publication to Emma Road Tuttle, Bersin Heights, Ohio.

Written los the Linux or Taura.)

An Immortal. AMARALA MARTIE

Accept, my dear friend, for your birthday, This short rhyming greeting from me Twill prove that on earth, as in heaven. Friends cherish your memory . That the good deeds you've done still linger Like a sweet perfume upon earth.

Oh, the wild winds rour through the forest. And the brook lets have ceased their song They are clasped in the cold embraces Of a lover, cruel and strong, Of King Winter, whose selfish nature

And bind our affections around you

In a starry and shining girth.

Spreads ruin where beauty bath been And conceals 'neath his snowy vestments, The Summer's inviting green. The trees stripped of all their bright glory. Lift up their bare arms in the gale

And the waving mosses and grasses

Are wind-tomed and faded and pale.

The sweet violets and the wild bluebells Are asleep on hillside and plain, But Spring's gentle rains and warm sunshine, Will awaken them to life again. And so it is often that mortal Sleeps low in his narrow bed, While his loved ones were without comfort, And mourn him as one who is dead.

But his soul escapes from its prison, And sours into limitless space, Rejutced at its sense of all freedom From the ills of the human race. Dear spirit, from out such experience

You've given us bright words of cheer. And messages, too, of wise counsel. To encourage and guide us here. Thus come to us oft, bright immortal. And of your sweet sympathy give, So teaching us here that hereafter We may truer and happier live.

The Women Commissioners of the World's Fair have engaged Miss Ida Hewett, the only woman engineer in the world, to run the first train over the grounds on the opening Spanish girl of the fourteenth century.

Queen Victoria will exhibit at the World's Pair two Autumn scenes, a portrait of her pug dog, and one of a terrier, some purpose? all painted by her own hand.

Dr. Gardner, of Bedford, Ind., has deeded 787 acres of land to the American National Red Cross Association, of which the great philanthropist, Clara Barton, is president. This land is in the blue-grass region on the Kentucky border of Indiana. It has on it a village, postoffice, barns, tenant houses, orchards, forests, groves of sugar maple, quarries of the famous Bedford stone, a mile of beautiful river frontage, and excellent water. A line of railway passes through it, and three other lines are near it. It is three hours from Louiswille, four from Cincinnati, four from Indianapolis, six from St. Louis, and seven from Chicago. Miss Barton has accepted the magnificent gift, and it will be the headquarters of the association. Dr. Gardner gives it as an offering to humanity.

soon be the sensation of the hour in America, whither she comes with her guardian, Mr. Davies, his wife and daughter. She comes, moved by the advice of Mr. Davies, to plead for her rights, although she is said to feel that her case is almost hope less, and that annexation is foregone. She is to visit New York two days and remain in Boston until after the inauguration of Mr. Cleveland. She is described as a tall and slender brunette, with gazelle eyes, and thoughtfulness beyond her years, showing perceptably her Kanaka origin.

Woodside Seminary, Hartford, Conn., is leading in a very sensible way to prepare women to use whatever rights that are accorded her, and as knowledge is a partial insurance against disastrous consequences, to insure her against coming in contact with unjust laws. If one sees a danger one can keep clear of it. In the school above mentioned, Mrs. Mary Hall, attorney-at-law, conducts a class in civil government, which includes instruction on the marriage, divorce, and property laws of each State.

SOMETHING FOR CHILDREN TO DO.

Dr. M. C. Gates, pastor of the Methodist Church on New ark Avenue, Jersey City Heights, has introduced a novel scheme to fill his Church, and it is working like magic. He found it necessary to wake up the adults in his charge, who were more fond of Sunday lounging than Church-going, guests who breathe into my soul such beautiful subjects for Doctrinal sermons were no attraction, oyster suppers, strawberry festivals, mum socials, and New England suppers all failed to "draw," and the divine was in despair. Something must be done, and at last he evolved a rational plan to pull the adults in and indirectly set them to work.

His plan was to interest the children and through them the "grown-ups." He decided to ask a question from the pulpit every Sunday, which the children should answer in writing during the week, and he would read their answers from the pulpit each Sunday, giving a card of merit to the boy or girl who gave the best answer.

He knew those children would not let their parents think of much else beside his question all the week, and that in all probability they would suggest the answers themselves, and be at Church sharp to hear how they sounded! He guessed right. Dr. Gates' first question was: "What do you think is the greatest sin?" Cards were distributed to all the children, upon which the question was printed, leaving room for them to write their answers.

A sin-box was secured to receive the return, and the work began. Old people and young ones who had never thought much about sin before began hunting for the sins other people were committing, and all went merry as a marriage bell. It was sport. The gamiest kind of hunting! Most of the answers were in the sin-box before Saturday evening, and cheerfully. If a girl sings as she scrubs the floor her exerthe house of the Lord had a surprise early Sunday morning. cise is doing her more good than if she frowns while riding a But oh, such answers! They were simply parroting over two hundred-dollar safety.

THE WOMEN'S CLUB. Sunday-school lessons which were trite fifty years ago, I should like to rost a live learning into Dr. Gates' Church to should like to put a live lyceum into Dr. Gates' Church to give a few common-sense answers. But I bide my time-the world moves.

> The first answer, Dr. Gates said he thought it the best of all, was "Unbellef, the most damning of all sins" The second was "scandal." Della Smith thought "sin of the flesh;" Lizzie Cooper, "murder." Another answered, the "sin of ingratitude " one boy of ten the "the sin lof Judas;" one of eight, "sin against the Holy Ghost;" a girl of eleven. "the greatest sin is to do wrong," another, "blaspheming against the Holy Ghost." another, "to lie to the Holy Ghost," and another, "to disobey God and parents," etc., etc. Poor little brain-muddled children ! But they may reason themselves into practical answers.

WOMEN'S CLUB CORRESPONDENCE.

RESPONSIBILITY OF PARENTS.

Dear Mrs. Tuttle: Though silent and in an obscure corner I have been deeply interested in the work of the Club, and each week have cordially reciprocated the fraternal greetings of its members. The question to which you call our attention is one of great significance, as it involves the responsibility of parents and guardians. Just what course should be pursued by the unfortunate mother whose daughter seems so devoid of filial affection and sweet womanly qualities none can say, for no two persons can possibly have the same experience, and therefore can not be capable of passing impartial judgment upon the actions of another, or of marking out a line of conduct for another. If this girl had not been deprived of her birthright and had been well born, her mother would never have had cause for complaint, for "Whoever was begotten by pure love and came desired and welcome into life, is of immaculate conception," and will possess the qualities requisite for a happy and harmonious life.

If we would have pure water in the stream, the fountain head must be cleansed, and if we would have good children we must not leave the most important event of life to mere accident, and for one brief moment's gratification cast a blight upon our child's whole life by stamping upon it our own inharmonies and physical infirmities. No wonder that children curse their parents, for are they not responsible for their imperfect organizations and consequent wretchedness? And instead of turning such unfortunates into the street and inflicting cruel punishment upon them, they should be sheltered and protected, and everything done to develop the good in them, so long as they need assistance, whether it be during the years of their minority or during the period of their earthly existence. The parents' obligations to the child can never cease until through education and development all organic defects and hereditary taints caused by unfavorable pre-natal conditions are eliminated. When children are properly generated, re generation will no longer be a neces-MRS. L. J. HOPKINS. sity.

The Daily Patriot, Jackson, Mich., asks for opinions on the crinoline, and Mrs. L. S. Webster expresses herself as follows: As the hoop-skirt question is being discussed and day. She will undoubtedly be a great attraction, as she is a the press has asked for opinions, perhaps it may not be amiss genius at her business, a brunette beauty, and has had an ex- to roll the ball on through this column devoted to women. I tensive and picturesque wardrobe prepared for her use during for one am decidedly opposed to the return of the hoop-skirt, the fair. The one she will wear on her first trip is that of a and why? Because I do not enjoy the use of the same, and I am very much afraid I have not the courage to assert my own individuality and refuse to comply with the style; but of what use is it to give utterance to our objections unless we do so to

If a majority object and unite to put in force their disapproval by ignoring the style, thereby cutting off the demand, there will be no cause for supply, and Dame Fashion will be forced to bring forth something more attractive. Let those of us who object assert our rights for once in our lives.

Let man's inventive genius get to work and devise some useful article to make use of the superfluity in iron, if that is the only cause of bringing to the front an abominable style that has been laid aside, and if the task proves too hard for them, call on woman for help.

Mrs. P. D. Hall says: One instance I will relate which shows that our dear ones who were formerly interested in our every-day affairs and loved to be actively employed, are not, as many suppose, spending the time now in everlasting idleness and an attempt to practice accomplishments of which they Princess Kaluolani, heiress to the throne of Hawaii, will were ignorant when in the earth form. I can imagine how my angel mother would look if some one were to hand her big harp and tell her to sing while she played thereon at the age of seventy-five.

Yesterday I cleaned my pantry. This morning, while putting away my breakfast dishes, I stopped to admire the clean, papered shelves, "talking to myself" about them. Presently I saw my mother standing in the center of the pantry looking around. I said : "They look real nice, don't they, mother?" She replied: "Yes, they look much beiter, but why don't you put this dish along there?" As she spoke she pointed to or seemed to try to lift one of the covered vegetable dishes nearer toward the window. I uncovered one dish, but as there was nothing in it I was at a loss to know why it should be moved. Mechanically I uncovered the next one. It contained some potatoes I cooked on Tuesday, intending them to warm up,'as my little boy is very fond of milk potatoes "like grandma used to cook." I had forgotten them, but she had not.

Fannie S. Raynor writes: After a restful day the peace of a Sabbath twilight falls upon my heart. The silent invocation I offer for that special aid I need, of guidance and light seems to be already answered for the morrow, and I never doubt that whatever comes my steps are ordered. As far as I know I am at one-ment with all the Father's plans. Truth is, I am never at a loss for company either, for there are invisible contemplation. There often comes into the human heart a longing to hear the experience of others in spiritual matters Can we sometimes have such, condensed, published in the Club corner? I think they are so cheering to those who understand. I can talk with the invisibles cometimes, and have such blessed reflections come back to me, and I for one should be glad to give out now and then of my life and the lessons I have learned.

Mrs. M. A. Logue writes: Please send twenty-five tracts entitled Tiger Steps of Theocratic Despotism. We need them here in Colorsdo, as it looks as if we must either arouse ourselves or shall be called upon to make a choice between going to church Sundays or remaining prisoners in our own houses, as there is an effort being made to close all places of entertainment and amusement. This is a day of deeds, not creeds. We, as Spiritualists, have no personal God, no devil, no infallible Bible, no creeds, no faith, no belief, but we claim to have knowledge of immortality, and we march under the banner of Thomas Paine: "The world is my country, my religion is to do good." Yours, sisters of the Club,

M. A. LOCUE.

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Latin from Pope Leo XIII. to Archbishop Satolli, appointing city In 1888 Mayor O'Brien closed its public library on St. ing him Apostolic Delegate in the United States, defining his Patrick's Day. This is very suggestive, for saints' days and power in connection with the office, and declaring that whatever sentence or penalty Mgr. Satolli may inflict against those who oppose his authority will be ratified by the Apostolic Of-

"Leo XIII., Pope, to His Venerable Brother, Francisco Satolli, Titular Archbishop of Lepanto:

"Venerable Brother-Greeting and Apostolic blessing.

"The Apostolic Office which the inscrutable designs of God have laid on our shoulders, unequal though they be to the burden, keeps us in frequent remembrance of the solicitude incumbent on the Roman Pontiff to procure with watchful care the good of all the Churc'es. This solicitude requires that in all, even the remotest regions, the germ of dissension be weeded out, and the means which conduce to the increase of religion and the salvation of Christian souls be put into effect amidst the sweetness of peace. With this purpose; in view, we, the Roman Pontiff, are wont to send from time to time to distant countries ecclesiastics who represent and act for the Holy See, that they may procure more speedily and energetically the good, prosperity, and happiness of Catholic peoples.

"For grave reasons the Churches of the United States of America demand of us special care and provision. Hence we came to the conclusion that an Apostolic delegation should be established in said States. After giving attentive and serious consideration to all the bearings of this step, and consulting with our venerable brothers, the cardinals in charge of the congregation for the propagation of the faith, we have chosen you, venerable brother, to be intrusted with such delegation. Your zeal and ardor for religion, your wide knowledge, skill in administration, prudence, wisdom, and other remarkable qualities of mind and heart, as well as the assentment of the said cardinals, justify our choice.

"Therefore, venerable brother, holding you in very special affection, we, by our Apostolic authority, and by virtue of these present letters, do elect, make, and declare you to be Apostolic Delegate in the United States of America at the good pleasure of ourself and of this Holy See. We grant you all and singular powers necessary and expedient for the carrying on of such delegation. We command all whom it concerus to recognize in you, as Apostolic Delegate, the supreme power of the delegating Pontiff. We command that they give you aid, concurrence, and obedience in all things; that they received with reverence your salutary admonitions and orders. Whatever sentence or penalties you shall declare or inflict duly against those who oppose your authority we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and Apostolic ordinances, or any other to the contrary.

"Given at Rome, in St. Peter's, under the Fisherman's Ring, this 24th day of January, 1893, of our Pontificate the fifteenth year.

(Countersigned.) SERAFINO CARDINAL VANUTELLI.

(Seal of Ring).

DANGER IN ROMANISM.

Extract from a sermon by the Rev. J. Lansing, at Denver, Colo.

In Massachusetts, in 1885, of the 3,426 in prisons, 1,377 had one or both parents born in Ireland; of 3,246 in prisons, only 257 had both their parents born in Massachusetts; of S,394 paupers, 5,320 had Irish parents; of 122,263 illiterate, 13,898 were native born, while 108,365 were foreign born. Nineteen per cent, of the people in Massachusetts in 1885 who could not read and write were Cauadian, 55 per cent. were Irish, and 28-100 of the illiterates of Massachusetts were born of par ents who were natives of this State. The Roman Catholic Church is depending on the least competent and least moral elements of society to govern the State. But they are also relying on military societies, which they are forming all over this country under the sanction of the priests, preparing for a revolution. The names of some of them are: The Ancient Order of Hibernians, Irish-American Society, Knights of St. Patrick, St. Paul's Cadets, Apostles of Liberty, Knights of the Red Branch, Knights of St. Peter, Benevolent Sons of the Emerald Isle, Knights of Columbkill, the Clan-na-Gael, (which has a horrible history in this country) and of late they are relying to some extent on the Knights of Labor, since they gave their allegiance, through Mr. Powderly, to Cardinal Gibbons and the Pope. In Denver, Colo., there are military companies composed exclusively of Irish Roman Catholics armed with Winchester rifles.

I want to ask you if our militia are armed with Winches ter rifles, and if they are not, I want to know who gave these Winchester rifles, the best arms in the military service, to the Irish Roman Catholics? May I ask who would give Winchester rifles to Methodists and Congregationalists, if they should arm for the public defense? If I were, as I am not, member of the Order of United American Mechanics, I would buy guns and learn how to use them. Not because I desire to precipitate conflict, but for the precisely opposite reason, because I desire to make conflict impossible by furnishing national police who are not in subordination to the Pope of Rome. When I observe these military and semi-military companies; when I know that a very large portion of the police of great cities are of the same nationality, in the same ecclesiastical relation and all dominated by the priests, I see in it all a fixed plan to precipitate a catastrophe for American liberty.

But, you say, what does all this amount to? I answer, that it amounts to this, that Gregory XVI. said that there was no place in the world where he was Pope so much as he was in America. Pius IX. uttered the same sentiment. Leo XIII. confidently relies upon the same supposition. It reminds me, friends, that in every other land on the globe, the Roman Catholic hierarchy is looked upon with suspicion and watched as an enemy, save in the United States, where it is blindfolding the people and arming the assassins of liberty. Well, you say, all this in the way of preparation. Now, what have they accomplished? They have already secured control of all the strategic points in America. Notice in New York City, where every thing is subordinate to the Papacy, politically, morally, and financially. The mayor, Hugh J. Grant, publicely kuelt to Corrigan, the archbishop, before a great audience in a pub Ever since then have I labored to break down the walls of token of submission. This Mayor Grant, says the New York Times, can not compose and write a respectable English letter to save his life. A list of the municipal officers of the city of New York shows to what an extent they have gained and which is in danger of becoming the modern Cork. The Boston, which we glory in as the modern Cork. The Boston which we remember as associated with the earliest struggles of American liberty and which may be associated to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to break down the walls of Catholicism. In Washington city we converted fourteen extended to the lidentity of Primitive Christianity and Modern Spiritualism, by Eugene Cowel, M.D. Convergence extended in the convergence of the Modern Spiritualism of Catholicism. In Washington city we converted fourteen extended to the Modern Spiritualism of Catholicism. In Washington city we converded fourteen extended to be supported in the definition of Catholici struggles of American liberty and which may be associated to which NONE are admited who are not born of Irish parents, with its latest conflicts; the Boston which we once thought of who is not a Roman Catholic, and who is not able to go

paid to Roman Catholics, in sums varying from \$5000 a year down to day wages. Four thousand and more of the employees of the city of Boston are Roman Catholics who pay The following is a translation of the communication in tax to the priests. Boston to day is almost a Roman Catholic all which they involve have closed up the public intelligence of many a nation, and would do the same in this country if Rome had its way. I do not object to the nationality of any man, but while I live I shall object to the control of the Papacy in this republic.

"MY RESCUE FROM THE CONVENT."

In her address on the above subject, Mrs. Slattery, at Greenwood Hall, in Cincinnati, recently, said that she was sent from her Catholic home to a convent at the Abbey of Poor Claires in Ireland when she was seven years old. There she remained at school nine years. She was sent there to receive an education. Like all others who go to Catholic convents she declared she was robbed of an education. Protestant girls come from convents either out and out Romanists or Catholics at heart.

After graduating she returned to the home of her guardian and uncle, a priest. On his advice she entered the same convent as a novice. She declared then, like all other young women who enter convents, she had high ideas of the sweet contentment and happiness to be found therein. She was much disappointed, because the sweet-faced teachers of the school-room became the hardest of taskmasters to her as a novice. If there is a hell on earth, she declared, it is in the convents. There are no friends there, everybody is a spy.

Her mother superior, she declared, was a high-tempered rish woman, who drank "stout" for health and happiness. She put her to all manner of tasks, and when they were done properly and promptly the mother would get angry, dash the work to pieces and make her do it over again. These and other such troubles made her dissatisfied. The longer she remained in the convent the more dissatisfied she became. She declared that the heads of such institutions were guilty of murder, in that they neglected the sick members. They were taught they should not fear to die. Few nuns, she declared, ever lived to be forty-five years old, the majority dying with consumption. "While it is hard to live there, it is worse to leave. Woe, woe to the woman who puts on the dress of a sister and wears it, but greater woe to her who puts it on and then takes it off."

When she first became dissatisfied, which was because the mother made her set the table for dinner twelve times, she started to leave. She met Sister Mary Agnes, now living as an ex-nun in New York, who persuaded her to remain. She did so. She offended the mother again, and when she asked forgiveness she was answered, "I'll have to forgive you, you hussy. Now, kneel down and kiss my feet." She says she was then made to kiss the floor where the foot had been, and, while doing the latter, the mother placed her foot on her neck to exemplify her superior power.

Her sisterhood required that novices bring with them handsome wardrobes. These, she declared, were sold to the young ladies in the school, or shipped to the nearest city to be sold. It also required a vow of poverty, chastity, and obedience. Chastity prevented them from speaking to a man. Even priests were not exceptions. Here she declared significantly that the rules were sometimes made to be broken.

"The sisters do not fast," said she, "but they live on the fat of the land. The sisters do the praying, the orphans do he fasting.'

The familiarity of Father Pat Smith and some other priests aggravated her discontent. Father Pat, she said, would come to the convent drunk and make the nuns wash his feet If they refused they were punished by being forced to do extra work.

One of the virtues preached about in convents is discipline. During lent this required that every Friday they should go their rooms, strip their shoulders and lash themselves with a whip. If they failed to do this they were brought into the community room and publicly lashed until their shoulders their shoulders.

It leles Harlow's Vow, or Self-Justice, by Lois Waisbroker. This book is based upon principles which will redeem men and women from the threal of social despotism and wage slavery. It should be found in every household, and its teachings promulgated by every parent. Good paper, well bound, good likeness of authoress, illustrated. Price \$1.50. ommunity room and publicly lashed until their shoulders were raw and bloody. Many would leave if they had any hope of being permitted to live on the outside. Government examination of such institutions and protection to those found therein who want to leave, should be instituted, said

For two years and a half, she declared, she endured, this life of torment. Constant bickerings between the sisters, cruelty of the superioress, insults from the priests and hu miliation in other ways, she said, were too much for her, and finally she decided for good to leave the institution. As all letters were read by the superioress, and only those she approved allowed to pass, she hardly knew how to act. She wrote a note to a Catholic aunt and slipped it into her hand one day when she came to see her. Instead of helping her this aunt turned it over to the superioress. "Blood may be thicker than water," she declared, "but a Catholic first and a relative afterward."

Finally, after two or three months, she succeeded in having one of the pupils at the school tell her aunt, Lady Morton, that she wanted to see her. She came to the convent, but was told that Sister Mary Elizabeth (that was my name) had become such a pious, good woman she no longer wished to mingle with her relatives of the world. "This made my aunt mad," said she "and she demanded that I be permitted to come into the room. Eventually I was permitted to see my aunt. When she asked me if I wanted to leave I was almost afraid to say yes. In fact, the first thing they do with you in a convent is to break your spirit. I finally secured courage enough to say I wanted to leave and my aunt took me away The mother superior denounced us roundly, and the Catholics have ever since continued to do so. From that day to this my aunt has not been able to employ a Catholic house girl or

"When I had gone from the convent I was still a Catholic Yet, when I went to Church I heard the priest denounce me from the pulpit. I went to the grave of my parents in the Catholic cemetery near by, and, while kneeling there, was rudely shoved away by a woman who declared that my presence was a desecration of the sod on which I stood. Even the children were taught to hound me.

"I then came to America. Here I heard Henry Ward Beecher, and under him and ex-Father McNamarra I was converted to Christiauity. I was baptized and taken into the Washington Avenue Baptist Church in Brooklyn, July 11, 1886. Ever since then have I labored to break down the walls of

possessing the most eminent names of the foremost citizens through the manual of arms. Why have you scattered over dell Phillips. Forty years ago nearly all the money which was paid out of the public treasury was paid to officers with the Pope for the president, and make the Catholic religion the AMERICAN NAMES and PROTESTANT LINEAGE. To-day, of State religion.—Toledo American.

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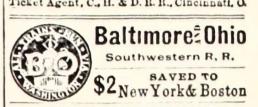
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opened the eyes of man; sleepy journalists,

-All will be glad to know that Miss Abby A Judson's terms "the grandest cause in the universe." Her letters will e son be resumed.

-Those seeking light through our Free Circle should remeab:r that fuolish and frivolous questions are not recog-

-Wednesday evening, March 221, at 8 o'clock sharp, trumpet circle will be given by some of the best local me-diums in the city, under the suspices of the Union Society at G. A. R. Hall. Tickets of admission 25 cents. No tickets sold at the door on the above evening.

-Mrs. Plymouth Weeks, that indefatigable worker for humanity and the cause of Spiritualism, has changed her place of residence to 43 Kenyon Avenue, between Mound and Cutter Streets, where those desiring spiritual comfort will find her ready to respond to their heart's appeals. -While we prefer manuscript to be written with ink to

lead pencil, except a good one be used, and on white paper, we would request some of our pen correspondents not to water their ink. While it may not be noticeable to the writer who bends closely over his or her paper, it is very annoying to the printer who has to see it from a distance of nearly two -Business matters should not be appended to, or inter-

woven with correspondence intended for publication, as such are very apt to be overlooked in the counting room, and simply omitted in the editorial department in preparing the correspondence for the printer. Note business matters on a separate sheet, and in as brief terms as possible, as our large mail makes this request a necessity.

-H. W. Archer is at 184 South Sciota Street, Columbus. O, and will remain there this March 17th, from where he goes to Springfield, O. He has been giving seances to large audiences, and is meeting with splendid success. He will return to Cincinnati April 1st, in time for anniversary exercises, being engaged to give platform tests for the Society of Union Spiritualists during the session.

-Active preparations are being made-the Lidies' Aid as usual doing the angelic work-for the anniversary, which is to be celebrated by the Union Society, on April 21, 31, 4th, and 5th. This time it will be mostly in the hands or home talent. The first day, Sunday, three services will be held at the G. A. R. Hall. Monday afternoon, conference; in the evening lecture and tests. Tuesday, services in the morning and afternoon. Wednesday evening the celebration closes with a to donate in some form, either by lending their services, or flowers and pictures, or by sending something substantial to the ladies, who are doing the supper act.

-Mrs.Colby-Luther will lecture on the "Aggressions of the Roman Catholic Church, which, under the guise of religion, is seeking to destroy our public schools, overthrow republican institutions, and eventually our constitutional and religious liberty," at Greenwood Hall, corner Sixth and Vine Streets, on Wednesday evenings, March 22d and 29th, at 7 30 o'clock sharp. Admission 25 cents. Mrs. Luther was employed by the United States Government during the war, speaking in the disloyal districts of Indiana, Illinois, and portions of Missouri; and worked for the State Central Committee for both of General Grant's campaigns. She has occupied a more prominent position in the political condition of the country than any other woman in the United States.

-Mrs. A. H. Luther spoke to a small but select audience on Wednesday evening, the 8:h inst., at G. A. R. Hall, concerning the aggressions of Romanism on this country. It was a continuation of Sunday's theme, and the second chapter in the series to follow. In it she bared the Chiniquy prosecution and trial, and how he was saved from imprisonment by the testimony of a lady who had overheard the concocting of the plan to get him out of the way. Abraham Lincoln was the detendant's lawyer at the time, and because he defended an ex priest the Roman Church never forgave him-this leading in part to his assassination while president. It was an interesting discourse throughout, and well repaid those who ventured out in the face of a threatening thunder-

-The cause in Cleveland, O., has met with a severe loss in the transition of Brother S A. Jewett. Besides being a bright light in the ranks of spiritual reform, he was a leading and well-known citizen of the aforenamed city. His passing out of the earthly tenement took place on Wednesday evening, the 8th inst., at Chattanooga, Tenn., where he had gone for his health, Bright's Disease being the physical ailment that needed attention, and which effected his physical death. The remains were taken to Cleveland for interment, where Mrs. R. S. Lillie conducted the funeral services on Sunday, the 12th, at his late residence, 327 Sibley Street. Mr. Jewett is mourned for his absence by many, but he will not be missed by those whose love for him is sincere enough to interblend with him in spirit, and thus sense his presence. Such is the comfort of the intelligent or sympathetic Spiritualist.

-The Ethical Spiritualist Society met at 3 p. m. last Sunday afternoon at 227 Main Street. The hall was comfortably filled, which was gratifying, as being only the second afternoon meeting it had not been extensively advertised. opening address, answering a number of questions sent up from the audience, and giving a number of spirit tests and readings, which gave universal satisfaction. At night the Kane. Respectfully yours, house was again filled by an intelligent and appreciative audience. Mrs. Ricker does not give an invocation, but reads a poem. She then answered questions from the audience and gave tests. She was followed by Mrs. Fox, who gave some grand tests; also an improvised poem that showed quickness of conception on the part of her control to make use of a theme given that marks her as a witty and successful control. Services as usual next Sunday afternoon and night.

-Whether due to Mrs. Luther's power of attraction or the fine weather, the Union Society services were well attended last Sunday, both morning and evening. But as Mrs. Luther has good attendance even in bad weather the credit may be given to her. Her evening subject for discourse was, "Is Spiritualism in harmony with our Declaration of Independence?" It is hardly necessary to say that Mrs. Luther reached a conclusion in the affirmative, but the manner in getting there can not be expressed in cold print. The entire argument was one blaze of eloquence from its very incipiency to its close. She took for her text nearly the entire intro-duction of the Declaration, "When in the course of human events," etc., and led out from this into the philosophy of Spiritualism as a whole, and compared the two as a part of one revelation-one issue with exactly the same aim. She showed by analogy that both were the effects of the spirit world, and that both depended on the spirit hosts for success, considering the odds that both had to contend against—the colonists against the greatest political regime, England, and Spiritualism against the greatest religious regime, Christianity. Then she showed how both succeeded without a God in them, and to which fact their success was auributable. Not that she had any contempt for anybody's God, only she thought it strange that people couldn't see that a God always proved a hindrance to progress rather than an aid-no God according to history having ever given man any scientific revelations or such as would permit him to see the light of truth. All Gods so far as known have kept man in ignorance and in slavery. It was left for the United States Constitution, with out a God in it, to give man absolute freedom to investigate as he felt inclined, and for Spiritualism to give him mental freedom. Much was said by the way of interpolation that was interesting, amusing, and inspiring, and which elicited frequent applause, but the aforesaid shows the drift of the argument, and from which a great deal might be inferred Mis. Luther speaks two more Sundays, which will close her engagement here for the season, and it behooves the friends to give her a good send-off.—After the lecture Mrs. Weeks and Mrs. Ropp gave tests, the former giving about a dozen very excellent ones, and the latter medium about twenty, Both of these ladies have something in their mediumship which commends them. They are both curt and without guile, giving what comes to them in a natural way, and pass

NEWS FROM CORRESPONDENTS, Continued. whether a test is acknowledged or not. It makes this part of charming surprise, showing that she possesses dramatic tal. the services as interesting to the non-recipient of tests as ent of special merit those who receive them, and thus get the good will of the ... In the course of those who receive them, and thus get the good will of the audience as their reward, which is worth a great deal to mediums, and makes them both popular and we're me in public assemblies. They have both offered their services to had them to the course of the evening, Mrs. Adams played a piano solo, full of I quid melody and lulaby strains; Herbert White explained the ills that come at home, after the family public assamblies. They have both effered their services to had "been to the circus," Mr Fe r, Mrs. Gebe, and Mrs. the Union Society for a continuance of their work, and strent. Wightmin sang finely that beautiful song: Come where the dants may here the often have the pleasure of meeting them.

-After the test-giving Mrs. Hammatt, of Encyptias, Califorsolo was especially artistic; Miss Grace Colby recited "Little nis, addressed the audience in behalf of the Mediums' Home, a very flattering notice concerning his visit to that city place. She said the home was beautifully situated on 160 one of his little pithy stanzas; Mr. Peck's 'King Fun' song none of the course of land donated by heavelf and him heavelf and heavelf and him heavelf and heav acres of land, donated by herself, and lying between the was a bit of spice that helped to season the evening well: mountains and the ocean, on an elevation of about 100 feet Miss Lula Knight cutely r. cited, "The mare is not for sale." above the sea level. Her object here, and elsewhere in her Mr. Henry White with violin, and Miss Amy White with plano health has been fully restored by a partial rest, and that this travels, was to raise funds to complete the home, which was gave the audience a taste of finished melody that was very faithful worker will not have to cease her labors for what she intended to take care of mediums in need and ill health, and especially those laboring under adverse influences thrown on them by mortal and spirit opposers of the cause. While there are comparatively few of the thousands of mediums whose sensitive nature make them a prey to such conditions, n sed as legitimate, a number having been sent causing us to make this statement. All honest, earnest, and reas mable questions are sent in for solution.

yet there are many, when we consider that not one should be neglected in this event. Thus a home for them had become a necessity in that part of the country, and she had made it her mission to complete one if life was spared her long enough to carry out her designs. Contributions were therefore solicited. A very satisfactory one was raised at the two sessions of the Union Society last Sunday, and we bespeak for her a generous response by all to whom she may apply.

New York City.

A Spiritualist fair, under the auspices of the Ladies' Aid Society, will be held in Adelphia Hall, Fifty-second Street and Seventh Ave., during the afternoon and evenings of March 29, 30, and 31, 1893. Donations of useful, fancy, and miscellaneous articles are earnestly solicited, and may be sent to the following addresses : Mrs. Henry J. Newton, 128 West Forty third Street, New York City; Mrs. Simpson Smith, 50 West Ninety sixth Street, New York City; Miss M. A. Stodder, 61 Grove Street, New York City; Mrs. Milton J. Rath-bun, 18 Summit Ave., Mt. Vernon, N. Y.

The Forty-Fifth Anniversary of the Advent of Modern

Spiritualism will be celebrated at Carnegie Music Hall, Sunday, April 2, 1893, commencing at 2 o'clock p. m. The order of exercises are: Introductory remarks by Henry J. Newton address, L. O. Robertson; song, Miss Minna Herzog; address, Mrs. Milton Rathbun; address, Walter Howell; song, Robert de Leon Myers; address, Luther R. Marsh; address, Mrs. M E. Williams; song, Miss Minna Herzog; address, M. M. Pomeroy; psychometric readings and platform tests by Dr. G. C. B. Ewell; song, Robert de Leon Myers; address, J. Clegg Wright. Admission, 25 cents.

Mrs. Magaret Fox Kane was removed by me to the residence of her old-time friend, Mrs. Emily B. Ruggles, 492 State Street, Brooklyn, N. Y., March 6th. Mrs. Ruggles watched with her through that night. Tuesday night I alone sat by her side till between the hours of four and five o'clock Wednesday morning, when her spirit took its flight, and she passed quietly away without a moan or struggle.

Her juneral services took place at Bradbury Hall, Brook lyn, N. Y., on Friday evening at 8 o'clock, March 10, 1893, under the suspices of the Woman's Progressive Union, Mrs. Mary E. Gridley, Mrs. Nellie Brigham, Walter Howell, and supper and dance. All those who love the cause are invited others officiating. Her remains were placed beside her Sister Katie in the receiving vault at Greenwood. And now, dear brother, let us appeal to the Spiritualist friends and admirers of Dr. Elisha Kane for contributions towards procuring a suitable burial place for the sisters as soon as possible, as the rules of the cemetery require the removal of Katie's remains from the vault in about two months from this date. Fraternally, TITUS MERRITT.

In Memoriam of Margaret Fox-Kane.

The death of this really noted woman at the residence of Mrs.Ruggles,in Brooklyn, deserves more than a passing notice, and she should now (at least) receive some praise, and justification for her long life of trials, and very great works for believe that all the Old Fellows will soon be Spiritualists. humanity. I am thankful with many others that she at last Said Mr. Ladd: "Death is the separation of the body and was released from all those trials and vicissitudes for, I trust, spirit, the second life, the resurrection.' higher spiritual distance.

Mrs. Margaret Fox-Kane was one of the noted Fox sisters, whose raps and wonderful manifestations at Hydesville, near Rechester, was really the initial -the first positive rev elation of the spirit power to mauisest, contrary to all known laws of science, electricity, magnetism, etc., giving raps, moving tables, and making noises. And these proofs gave to the world the first positive tangible idea of spirits living, acting, influencing, controlling, and the sublime fact that with right conditions they can manifest and make known their presence

These Fox sisters were great mediums. Sensitive, susceptible and easily influenced or controlled; and thus used for this great purpose. From the date of their first rap these same influences continued to manifest through other mediums with numerous other tests and spirit powers throughout all the world, and these Fox sisters always continued more or less mediums.

Of the cruel tests, repeated trials, and the many (so-called scientific expert investigations, (really persecutions,) they endured, we will not now write, but only seek to justify, their name and fame, and throw the mantle of charity over the weaknesses of the departed.

It was no wonder that when drugged, compelled to drink intoxicating liquors, cruelly persecuted, that Margaret Fox-Kane fell. Human nature is weak, and all in like conditions will sin and suffer, and thus this woman. But now it becomes us to consider fairly the life, character and works, accomplished by the Fox sisters. There are millions of Spiritualists the world over who feel indebted, and bless their memory for some evidence of new light, teachings of the higher religion. and a more blessed belief in immortality. And with this faith and progress we see how gradually the creeds and dogmas, and the old puritanic views are changing to new, and bigher, and more glorious spiritual faith, which is evidenced by larger Mrs.Ricker opened services by reading a poem, giving a short ideas of faith and hope, and greater works of love and charity And thus the world and future historians will write of the life, trials and good deeds, accomplished by Margaret Fox

SYLVANUS LYON. Buffalo, N. Y.

Our society is in a good and prosperous condition, and the report that we were in any way demoralized is a false one, for we were never in a better condition to spread the truth from that other and higher life than at present.

Mrs. H. S. Lake has jus' left us after serving us all Febru ary, and talking to crowded houses. And this month of March Oscar A. Edgerly is talking to full houses with good

J. W. Dennis, that old white-haired veteran worker, puts his shoulder to the work and helps make a success of it, and also talks to the little ones of our lyceum class each Sunday. We have the finest lyceum in the State, with over twenty echolars.

Mrs. Harriet Van Buskirk is a hard worker, and is on hand most of the time, and, as she says, our society must go, so it will go, for she means what she says.

And our enemies can not make us over into a Church, nor a convent. We won't have it so. Fraternally yours,
HENRY VAN BUSKIRK, Pres't.

Springfield, Mass.

A very profitable month has just passed for the Spiritual ists of this city. W. F. Peck has filled his engagement with unusual satisfaction, and closed his lectures Sunday evening, Feb. 26th, with a very practical discourse to young people, on how to start right in business and domestic life. His remarks on proper marriage, and how to secure happiness in married life were very valuable and were listened to by a full audience many of whom were young men and women. Mr. Peck holds his audience's attention closely, because he

has something to say and he says it in an attractive manner. Every theme he has discussed shows careful preparation and clear conclusions. He will be here again in May. At the last meeting, Sunday evening, Feb. 26th, Mrs. Livingston recited with heartfelt effect a fine poem. Mr. J. Frank Bexter gives a course of lectures and seauces in the city the Sundays of March. His ability as a public test medium and singer is well known, and his lectures are full of evidence that he is a close observer, a scholar and intensely in earnest.

The literary entertainments of the Spiritualist Ladies' Aid Society, under the active direction of the committee on amusements, Mrs Livingston, chairman, have been made exceptionally attractive the past month by the dramatic and musical ability of Bro. Peck. At the closing entertainment, Feb. 23rd, there were given a series of musical recitals, readings, etc., concluding with a very amusing play; the actors in which which commends them. They are both curt and without were Mr. Peck and Miss Alida Kendall. The play was entitled guile, giving what comes to them in a natural way, and pass from one to the other without long preliminary or after-effort, actor's line, and Miss Kendall rendering of her part was a

solo was especially artistic; Miss Grace Colby recited " Little Joe "with touching pathor, and Master Raymond Colby as

Miss Mamie Doyle, a young contralto of much promise rendered a sweet song, which was followed by Master Her bert White, with a pretty plano solo; "Sneider's Nose" is recited by Mr. Peck, convulsed the audience with laughter Mr. Fred Hart with guitar, carried us to sunny days in dreamy summer, and filled all with pleasant thoughts of the coming

bird songs of spring.

A cordial vote of thanks was passed to all who had assisted. and the treasurer summed the receipts of the evening as nearly twenty dollars.

The Children's Lyceum is going on successfully. Flags have been procured. Marching, singing, instructions and recitations by the children are making so interesting the sersions that a number of matured people remain to witness the exercises. Mrs. Morley is the conductor; Mrs. Dr. Hawkins, Mrs. Colby, Miss Kendall are teachers; and Mrs. Livingston guardian; Mr. Fred Hart and Miss Kendall superintend the marching; Bro. Peck has given the school special drill in calisthentics.

Mrs. Dr. Lottie J. Darling, the noted trance medium, still remains at the Chandler House, and finds an increasing patronage. She and her husband are Spiritualists who are willing to be known as such, but they have plenty of evening investigators and some Spiritualists who are cowards.

New Orleans, La.

Sunday, March 5th, Dr. H. T. Stanley spoke on different subjects and gave tests. "Big Wood," his Indian guide, after shaking hands with the chairman and several others on the platform, also gave some good tests.

Mr. Cordingly then took the platform for a few minutes quoted some poetry and gave a few tests. The meeting was losed by an invocation from Mr. Stapley.

On Monday evening, at Odd Fellows' Hall, Capt. Sanders delivered a lecture on the "Laws of Nature."

Dr. John W. Allen, who was formerly president of our Society here, passed to spirit life Monday, March 6th, at 7 o'clock, at the age of eighty one years. He was a native of Pennsylvania, and a resident of New Orleans for the past fifty years, and a Spiritualist for forty-three years. He was the first one who dared to stand up and preach our beautiful philosophy; the first one to put his hand in his pocket to nelp build up our scciety. His funeral took place Tuesday at two o'clock, from his late residence, 649 Magazine street. The funeral services were opened by the Order of the O d Fellows. It was requested by Dr. Allen (when in the body) and the family, that Dr. Geo. P. Benson and Bro. A. C. Ladd would join in the services, which they did by opening with one verse of "Nearer My God to Thee," a favorite of Dr. Allen's, an invocation by Bro. Benson, which was very touching, and a few remarks. Bro. Ladd then, very feelingly, delivered a sermon on "Ye must be born again or ye can not enter the kingdom of God." There was not a dry eye in the house. The Odd Fellows were the pall bearers, and he was buried in their cemetry. Flowers were in pro'usion. On the cossin was laid a large triangle of white flowers, the emblem of Spiritualism, "Wisdom, Justice, and Mercy," inside of the triangle was a white dove on a pedestal with wings outspread and looking upward.

Again at the grave Mr. Ladd eloquently spoke, and I verily

"Not dead, but just passed over
The mighty river to the other shore.
To receive the joyful greetings
From his loved ones who have gone before."

On Sunday, March 5th, Rev. W. S. Penick, pastor of the First Baptist Church of Shreveport, La., preached a sermon on "Separation of the Church and State," taking as a text Render unto Casar the things which are Casar's, and unto God the things which are God's.'

After an extended discourse on religious liberty and American freedom, the reverend gentleman, presented an eloquent and elaborate argument in behalf of the public school system as the mode of preserving, protecting, and perfecting our liberal American institutions and rights. He advanced the thought that so grand was the theme and theory of perfect freedom in America that prayer in the Congress and state assemblies should be dispensed with as in conflict with the guaranteed and reserved rights of its members whose creed or want of creed was not in consonance years to raise funds to further endow the it stitution. A colwith that of the chaplains of such bodies. He then discussed the impropriety of prayer and Bible reading in public schools fifty cents. It she has a worthy location and her efforts m as imposing on some of its attendants, who, as Jews or Catholics, were non-believers in its doctrines, and as contravening the spirit of religious liberty and American freedom.

The position of Dr. Penick on this subject is very similar to that of Bishop Galloway, of Mississippi, head of the Methodist Episcopal Church South, who has frequently declared himself as opposed to the use of the Bible in the public schools, and regrets that many religious parents withhold their children from attending the public schools because there is no Bible in the daily exercises. The open avowal of Bishop Galloway, Dr. Penick, and other well-known Protestant ministers for the non-use of the Bible in public schools and the modified position of the Catholic Church will have much influence in behalf of upbuilding this great work heretofore retarded by religious prejudice, and within the near future much important discussion, looking to the eradication of such opposition, may be expected in the South.

OBITUARY.

Passed to spirit life, Mrs. James Wilson, on February 25 893, aged forty-one years, three months and two days.

The funeral services were held at the residence of her mother, Mrs. M. H. Colby, South St. Clair Street, Painesville, Mrs. Wilson had been a great sufferer for years, but her pa

tient disposition endeared her to all, and the news of her death was a shock to her many friends and acquaintances, although it had been known for some time that she could not

In the home and in the large circle of friends she will be sadly missed. But a ray of light shines through that dark cloud—we shall meet again.

MRS C C. BROWN. cloud-we shall meet again.

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Will find nicely furnished rooms with hot rolls and coffee for break fast within ten minutes'ride of the World's Fair grounds, for \$1.50 per day, by applying in advance for the number of rooms and the length of time required.

Mrs. E. Marion will open her home to only a limited number of first-class people. None others need apply. Address 52 Oakwood Avenue, Chicago, Ill.

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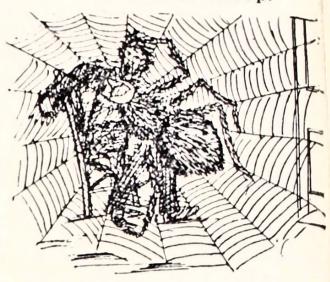


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Pittsburg, Pa.

Mrs. Kates and self find a great charge in external conditions here from our experiences in Colorado. We have escaped severe winter weather until we came east of the Mississippi. But there is no winter in the mind of a Spiritualist Here we find warm hearts and genial souls, as we did there With summer in the soul we can brave the physical winten

The First Spiritual Church, of Pittsburg, seems to be int prosperous condition. They usually enjoy large audience that over pack their commodious hall. Mr. Wiggins preceded us and has created still greater interest, the hall being unable to accommodate the crowds.

Our first meetings have been before the same quantity of eager searchers for thought and evidence in the greatest isquiry that ever engrossed human desire. At xiety to knowif there is a life continuous is all absorbing. The Putsburg Spiritualists are always liberal with any needy person a ause. They believe in helping.

A certain Mrs. Hammett, purporting to have land in Call formis, deeded to a Mediums'Home, has been traveling seven section for her here amounted to twenty-seven dollars and proper, she should be helped in a manner to save so mid! expense and labor. Information is necessary. Medium' homes and local temples should be multiplied-and even locality has its burden. It is grand and noble to help others Local selfishness should not dominate; but local extravegance should not paralyze their own prospects of usefulness. G. W. KATES

Cleveland, O.

Our society had such a treat this afternoon in being permitted to listen to a discourse on "Phrenology and its relations to Spiritualism," by Professor D. M King, of Mantus Station, O, that I feel in duty bound to acquaint you with the fact. There is a spiritual and mental benefit to be derived from the teachings of our Brother King, of which the followers of our cause have just reason to feel proud. The professor unites the two sciences in such a clear and precise way as to make it easily understood by those having had the less opportunity for education, and at the same time giving kernels of thought to the scholars and students present. We were at intervals thrown into eastacy by the humor, and again into profound silence by the earnestness and spirit of his illustrations. Suffice it to say to those desiring to erjoythe benefits of that in which we were participants could do no better than to get the professor to give them one or more of his numerous lectures on subjects of this kind.

After the lecture the professor gave three very good real ings, which culminated the afternoon entertainment in very satisfactory manner.

Feeling that if you will give this report space in your wil uable paper some society may avail itself of the opportunity of listening to Professor King. We remain respectfully,

CHARLES L. GESCH. For The West Side Spiritualist Society.

Fort Wayne, Ind.

It seems that the Fort Wayne Occult Science Society had come to stay. At the meeting last evening the questiond purchasing a lot and erecting a building was seriously dicussed.

The membership has grown so large that either removal to more commodious quarters or throwing two rocms into one at the present location will have to be resorted to.

Last Sunday was a gr at day for the society. Three very interesting seauces were held, at each of which were represented prominent people of all classes and shades of be lief; the Materialist, Agnostic, Infidel, Presbyterian, Esttist, Episcopaliau, Methodist, Catholic, Lutherau, Christian, all were there and equally impressed with the wonderful mysterious phenomena exhibited.

Ehe celebrated medium, Mrs. Seery-Hibbetts, will return for a two weeks' stay with the society on the 12th inst.

A number of engagements have been made with her for private sittings at private residences for the benefit and sale isfaction of private investigators who are among the most prominent citizens of Fort Wayne. Where the circle is # large, no one member of it can get such personal satisfaction (save in hearing the varied conversations in varied languages in a promiscuous circle) as can be received in a private seance

Canton, O - There are no public mediums in Canton, be there are quite a number of Spiritualists, and some of them would make good mediums if they had proper oppor tunities. Mrs. Carrie Van Duzee, of Geneva, O., spent to days of last month with us. She gave two lectures in or city hall which were well attended. She also held two seams which were very satisfactory. All who met ber were we pleased. Will you kindly give notice of her work here # your LIGHT OF TRUTH and oblige, yours very respectfully,

MIRIS STANLEY